The LUTHERAN

A MOTHER'S PRAYER

God hears and answers

34, No. 33

MAY 14, 1952

CENTS

Power of Example

MARY WAS ONE OF THE BEST students in the Lutheran mission school in Africa. One day her parents decided that she was becoming too enthusiastic about the "white man's religion" and should no longer attend the school.

Tearfully, Mary told the missionary, "I wish so much I could keep on coming."

"If there were any way for me to help you, I would," the missionary said. "But there is nothing I can do if your parents say you may not come."

Soon the missionary noticed that each morning the little girl stood outside the door of the school, eagerly taking in everything that was said. She was always there for the devotional period, sometimes longer.

ONE DAY the missionary told her: "Mary, I am happy that you still come to listen. Jesus will bless you for being such a good child."

"Please do not tell anyone," pleaded Mary. "My parents do not know I come. They said I couldn't go to your school, but they didn't say I couldn't look in from outside. Every morning when I go for water, I run all the way. Then I have time to hear you tell about Jesus without anyone at home knowing.

"Sooner or later someone will probably tell your parents," warned the missionary.

"Yes, I know," Mary replied. "For a while I may have to stop coming, but I'll keep right on praying and believing."

The missionary asked, "What has made you such a good Christian?"

"I want a faith to make me live like you do," the little girl shyly replied. "It's the way you live that makes me know you have the only right way of life."

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvan
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders

Please allow four to six weeks for address changes and renewal orders to become effective. Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include address label, or an exact copy of that stenciled address, together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1952, by the United Lutheran Publication House Printed in U.S.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 18

THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - 10

Washington: Released-Time Decision - By Robert E. Van Deusen 11

THE FORECAST IS FAIR AND WARMER - By Edwin & Marjory Bracher 12
Church life in the Pacific Northwest shows progressive spirit

GOD WILL BLESS THE FIELDS - - - By Henry Hardy Heins 16
Outdoor services will be held in many places on Rogate Sunday

Journey to Sanoyea - - - - - - - - - By Paul C. White 18
Widow of pilot killed in Liberia crash plans a living memorial

The Window Preached a Sermon - - - By Ethel Thiel Rugh 20
Ascension scene led a young man to find help through prayer

FIVE MAKE A FAMILY: Gifts and Stuff - By Margaret A. J. Irvin 22

THE BIBLE IN DAILY LIVING - - - - - - - - - - - 24
Twentieth-Century Good Samaritan - - - By Ruby Lornell

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 26

Books - - - - - - - 27 Overseas: Brazil - - - - 34

Story of the Week - - - 37 Campus - - - - - - 39

SYNODS:

Flood Fails to Halt Kansas Convention - By T. Benton Peery 29

Nebraskans Will Study Merger - - - By Paul Wiegman 30

Missions for Negroes Planned - - - By David F. Cooper 32

News in the Churches:

Michigan: Detroit—47; Minnesota—44; Nebraska—35; North Dakota—41; Pennsylvania: Allentown—40; Texas—36; Western Canada—38; Wisconsin—42

In Conclusion - - - - - - - - - - - - - - - 50

Next Week: NEW LESSON SERIES IS READY - By Richard T. Sutcliffe

THE CHURCH IN THE NEWS

Churches can teach on weekdays

The road was wide open this month for churches of the United States to go ahead with weekday classes of religious instruction for public-school children.

Since 1948, when the U.S. Supreme Court outlawed released-time classes in schools of Champaign, Illinois, churches have hesitated to develop their weekday schools. They knew it was illegal to send teachers into public schools to conduct classes in religion. They could not guess what the court would say about schools releasing pupils to go to churches for the classes.

As long as nobody is compelled in the public schools to attend the classes, no law is violated, the court declared on April 29. "If it were established that any one or more teachers were using their office to persuade or force students to take religious instruction," six of the Supreme Court justices agreed, the law of separation of church and state would be broken (*see page 11*). If there is no compulsion, the released-time classes are legal.

Two million children in the U.S. are now dismissed from public schools an hour a week to attend classes in churches. The number may increase rapidly as churches take the opportunity for more effective teaching than Sunday schools now provide.

Green light

The United Lutheran Publication House began production this month of a full series of textbooks, prepared by the ULC Parish and Church School Board, for weekday schools in the churches. Other groups will undoubtedly promote the weekday plan strongly.

The Supreme Court decision "gives the green light to released-time education," said Dr. Erwin L. Shaver of the National Council of Churches. "With new courage the thousands who have given consecrated service to released-time education will redouble their efforts to make the program both legally and educationally valid."

The president of the New York City board of education, Andrew G. Clauson, said his board considers released-time classes "a co-operative educational activity which reflects the importance of religion in the development of the whole child." There are 105,647 New York City pupils enrolled in the classes, out of 550,000 eligible to attend.

One man scowling on the sidelines was Joseph Lewis, president of the Freethinkers of America. "This decision means that the fight for the preservation of the most important provision of the United States Constitution must be made all over again," he said.

Korean refugee situation improves

"I found substantial improvement in the condition of the refugees" in Korea, reported Dr. Franklin Clark Fry, United Lutheran Church president. He reached New York City May 2 after a month in the Far East.

Millions of pounds of clothing and other supplies have been shipped to Koreans by American churches. Dr. Fry is an official of American Relief for Korea. He urged army and government leaders in Korea to permit Christian agencies to take part in distributing supplies there. "Korea appeals to the compassion and conscience of the world," he said.

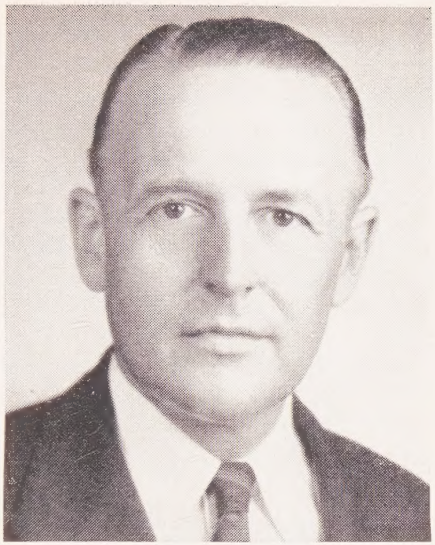
In Japan Dr. Fry made the principal address at the dedication of the new L

tional Christian University. The new
ol "provides a chance to share the
ual treasures of many nations," he
"I am here primarily because this is
ristian university. Education must
and-in-hand with religion because
on pervades all of life, and education
:h an important part of life."
Tokyo Dr. Fry talked informally for
inutes with Emperor Hirohito about
ects for peace. There is "no rea-
to believe Japan will go to radical
mes" politically, Dr. Fry concluded.
s only natural to expect an increase
ationalism."

ger is chosen Mt. Airy president

r. Henry H. Bagger, a former pres-
of the Pittsburgh Synod, has been
ed by directors of the Philadelphia
logical Seminary as president to suc-
Dr. Paul J. Hoh. Election to the
nary faculty by the Ministerium of
sylvania at its convention May 19-

DR. HENRY BAGGER
minated for Philadelphia Seminary



NEW WAGNER COLLEGE PRESIDENT
Dr. David Delo will take office in July

22 is necessary before Dr. Bagger can take office.

The president-elect has been pastor of the Church of the Holy Trinity, Lancaster, Pa., since 1940, and is a member of the United Lutheran Church Executive Board. He was born in Brooklyn, N. Y., in 1893, graduated from Muhlenberg College and the Philadelphia Seminary, and was a pastor in Pittsburgh Synod parishes for 11 years before election to the synod presidency in 1930.

Canadians report church preferences

Practically everybody in Canada has a church preference, although not many more than half of the Canadians are actually enrolled as church members. Figures gathered by the Canadian government in the 1951 census have been published recently.

There are 444,923 Canadians who prefer the Lutheran Church. (In 1950 the actual Lutheran enrollment was 198,164.) Roman Catholics—especially in Quebec

—outnumber any Protestant group.

Ninety-six per cent of Canadians expressed preferences for 10 churches, with several per cent scattered among small groups. Total population of Canada is 14,009,429. The census report is:

Denomination	Number	Per cent
Roman Catholic	6,069,496	43.3
United Church	2,867,271	20.5
Church of England	2,060,720	15.0
Presbyterian	781,747	5.6
Baptist	519,585	3.7
Lutheran	444,923	3.2
Jewish	204,835	1.5
Ukrainian Catholic	190,831	1.3
Greek Orthodox	172,271	1.2
Mennonite	125,938	.9

Russians summon churchmen

Leaders of churches in all Iron Curtain countries had been called to Moscow last week. Baptists, Lutherans, Methodists, Roman Catholics, along with all varieties of Russian Orthodox, were brought together "to discuss measures for protecting peace."

Slogan of the Communist gathering was "the church together with the people in the struggle for peace." Churchmen will "tackle the problem of protecting peace all over the world," said the Russian newspaper, *Tass*. The call had been sent by Patriarch Alexei of the Russian Orthodox Church. One man who was invited, but said he would not attend, was Dr. Martin Niemoeller. He visited Moscow in January, but declined to go back in May.

Quakers resist loyalty pledge

Quakers had got in trouble a good many times during the last 300 years for refusing to take oaths which they considered improper. The latest difficulty is in Pennsylvania where some have lost their jobs for refusal to conform to a state law requiring a loyalty oath of all public employees. The law is intended to show up subversives.

The Friends will not take their cas to court, they said. That is against thei principles. But they will support legal ac tion if someone else, such as the Civ Liberties Union, starts it.

THREE QUAKERS LOSE JOBS
Won't take loyalty oath

Seven doctors and a nurse at the Phil delphia General Hospital were dismiss when they refused to take the oath. Fo later changed their minds and got th positions back. Paul W. Goulding, hi school teacher in Nazareth, Pa., a Eugene L. Mercer of the Millville, P public school faculty, were dismissed, a Miss Helen H. Corson of the Ches County board of public assistance (*cut*).

The Quakers offered themselves fo test case in court, "not because we w our jobs back," they said, "but beca we feel that while the words of the o may be harmless, it is harmful in p ciple."

r line breaks

United Lutheran congregation in burgh voted last month, 81 to 45, Negroes become members. There been criticism because the Rev. rt M. Herhold of Bethel Church in- Negro children to the Sunday ol. At a meeting of the congregation astor was sustained by a written bal- It was agreed that Negroes may be ved into membership and may sit here in the church.

San Francisco an all-white congre- n and a Negro congregation, both byterian, voted to merge. The Negro yman will be pastor, and the building d by the white group, Westminster ch, will be the congregation's home.

ROOMMATES AT BENNETT
Reformed Church experiment

nited Lutherans will go into home ion work among Negroes in North lina, the synod voted last month *page 32*). A hundred years ago were many Negro members of Lutheran congregations in both the North and South but there are not many in the United Lutheran Church now.

If Negroes should be admitted to colleges attended largely by white students, why shouldn't a white girl attend a Negro college, the Evangelical and Reformed Church wanted to know. To see how it would work, Helen Keen from Heidelberg College in Ohio enrolled at Bennett College in Greensboro, N. C. (*see photo*). Rebecca Turner from Bennett is taking Miss Keen's place at Heidelberg. "It's working out very well," said Jefferson P. Rogers of the E & R race relations committee.

Church flooded

Only one United Lutheran congregation reported serious damage as flood waters poured down the Missouri valley last month. St. Peter's congregation in Langdon, Missouri, had four feet of water across the main floor of its church. Homes of most of the members of the congregation were flooded. The people took refuge on high ground at Rockport, Missouri.

The church pews and a new electronic organ were ruined at St. Peter's, but no structural damage was done to the building, reported Pastor Louis Weitzenkamp. President Ernest F. Tonsing of the Kansas Synod investigated the situation by an airplane flight over the flooded area on April 29 (*see Kansas report, page 29*). Help will probably be extended to the congregation from the disaster relief fund administered by the ULC Board of Social Missions.

As weary workmen finished their day-and-night job of sandbagging dikes to keep flood waters out of Omaha, a sandbag altar was built on the levee and people gathered to thank God for their deliverance. The altar was constructed by the chaplain of a National Guard unit on

duty in the area.

Church and Sunday school rooms along the Missouri had been used as refugee shelters and clothing depots for many of the 120,000 people made homeless by the flood.

Methodists compromise

There will be a 32-member co-ordinating council in the Methodist Church, it was agreed at the Methodist general conference this month, but it won't have power to give orders to any boards of the church. It can give advice when asked for it.

And there will not be a central church treasury or a central agency to manage the investments of the church's boards. Proposals for drastic centralization of the church were beaten by delegates who feared this would put too much power in the hands of a few people.

Difficulties in the way of a merger o the Methodist and Episcopal churche were explained. Some are:

—"A possible difference in attitude to ward liquor, amusements and labor-man agement problems." (The Episcopalian are considered the more liberal on th first two and the Methodist on the third.

—"The fact that the two membership were differently located in the economi and social scales." (The Episcopalian are generally considered the wealthier.)

—"A probable difference in opinion a to the best form of worship service.

—"A fear on the part of the Episcopa group that the Methodists had too muc emotionalism.

—"Further fear that the relative siz of the two denominations made organi merger for the Episcopalians dangerou and unwise." (The Methodist Churc

AWARDS FOR CHURCH PAPER EDITORS

Albert P. Stauderman of THE LUTHERAN, *Betty Burleigh of "World Outlook," a William B. Lipphard of "Missions" got top honors from George W. Buckner, presid of the Associated Church Press, last month for excellence of the papers they repres*

more than 9,000,000 members, and Protestant Episcopal Church nearly 00,000.)

e Lutheran" is commended

THE LUTHERAN is precise in its use of rds, and this gives clarity and force- ness," said John T. Stewart of The St. is *Post-Dispatch* in rating this paper "excellent" in its news reporting.

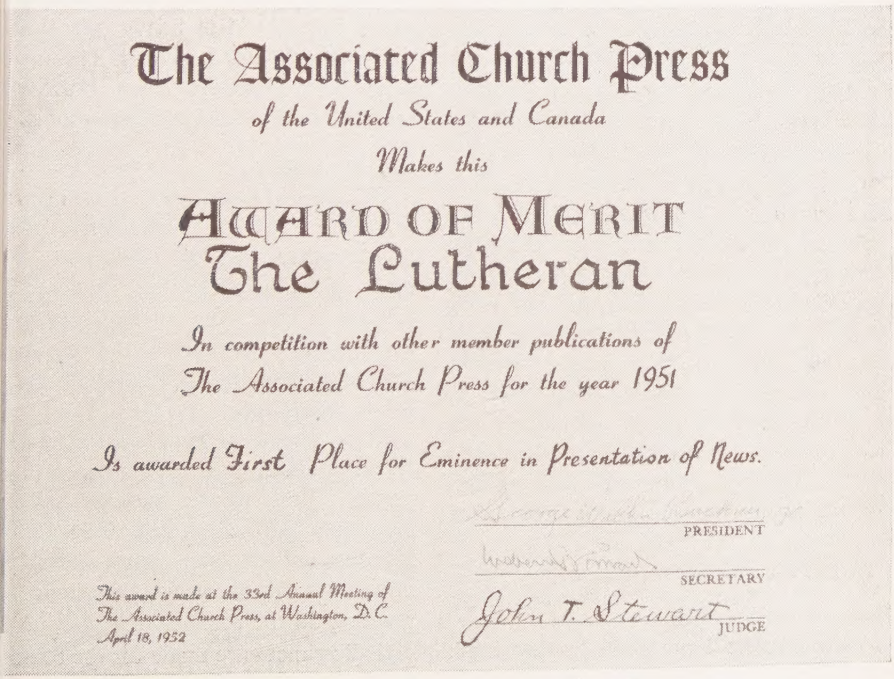
Deciding which paper deserved first ce "was easy," said Mr. Stewart. "THE THERAN I found outstanding in its sentation of news. My criteria were: ectiveness, readability (reader inter- , scope or extent, fullness of reporting, rity, forcefulness, significance. THE THERAN ranked first on most of these nts and very high on all."

The Churchman, an Episcopalian pe- lical, was rated second, and *Presby- an Life* third.

Velikovsky again

There's a 600-year mistake in Egyptian history which has importance for Old Testament interpretation, according to Immanuel Velikovsky in his new book, *Ages in Chaos*. His earlier volume, *Worlds in Collision*, attempted to reorganize science and history to back up such biblical stories as Joshua commanding the sun to stand still. The second book says that the Queen of Sheba who visited Solomon was probably Queen Hatshepsut of Egypt. Saul, king of Israel, conquered the Hyksos kings of Egypt, says Velikovsky.

The professor sat quietly at a meeting of the American Philosophical Society in late April while his theories were derided. A paper by a Harvard University astronomer was read, which asked that new theories of history be "based on facts, not on fairy tales."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The Associated Church Press for the year 1951
Is awarded First Place for Eminence in Presentation of News.
PRESIDENT
SECRETARY
JUDGE
This award is made at the 33rd Annual Meeting of The Associated Church Press, at Washington, D. C. April 18, 1952

FIRST IN "PRESENTATION OF NEWS"
THE LUTHERAN *was superior in its reports of church news*

World News Notes

Germans hesitate

This was to be the month when the West Germans would draw up a pact with the western European nations and America. It would give them back most of their freedom, and in exchange they would promise to supply an army to help in the defense of western Europe.

Chancellor Konrad Adenauer skillfully guided the West German government almost to the point of accepting the agreement. But his own party, the Christian Democratic Union, seemed to be slipping away from him last week.

Biggest risk in rearming the West Germans is that Communists threaten immediately to create a big army in East Germany. "It will become necessary for the German Democratic Republic to organize the armed defense of our country if the West German population does not prevent the conscription of the youth for the hireling service of American imperialism," threatened Wilhelm Pieck, East German president.

Germans see their country converted into two hostile segments, with a bitter civil war threatened some day. Also the West Germans want to open trading relations with the East Zone, and that won't be possible if the borders are sealed tight.

A test of German opinion came last week when 3 million citizens voted in local elections in Hesse. Socialists got nearly twice as many votes as Adenauer's party. Protestant churches, led by Dr. Martin Niemoeller, had put a full slate of candidates in the field, all of them opposed to the Adenauer policies.

Farmers get in debt

U.S. farmers have been buying land, machinery, cattle. Their property is worth $45 billion more than six years ago. But their debts have been piling up, and lately they have not been able to repay them rapidly.

Debts, according to a U.S. Senate report, are $5 billion higher than in 1946. But poor crops in the midwestern corn belt in 1951, along with flood damage plus drought damage in the southwest have reduced the farmers' speed in repayments. Federal land banks and insurance companies report that 12 to 15 per cent of the farm mortgage loans they are now making are to help farmers meet their 1952 operating expenses.

Books in Maryland

A "library on wheels" to provide books in rural areas of Calvert county, Maryland, should also operate in Anne Arundel and St. Mary's counties, it was proposed recently. But heavy opposition to the plan developed. This is because Negroes would be allowed to borrow and read the same books as white people.

Social insurance

Britain will have more social insurance this year under its Conservative government, rather than less. The new budget now before the parliament proposes $10 million a year for family allowances, $176 million for retirement pensions and insurance benefits, $70 million for national assistance.

These payments would cost the national treasury about $28 million more than at present, and would increase premium payments from employers and employees. Families with incomes below a fixed minimum are given weekly assistance, depending on the number of children. Special allowances are made for the blind and for tuberculous persons. Pensions for disabled war veterans go up too.

RELEASED-TIME DECISION

HE SUPREME COURT made a historic sion when it ruled that the New York system of released time for religious cation is permissible under the U.S. stitution. It had been challenged by nts who claimed that letting children of school to go to religious classes was rary to the principle of separation of rch and state.

his decision was in contrast to a 1948 ng in which the Court declared that system of released time in Champaign, ois, was unconstitutional. The dif- nce between the two cases was that in mpaign the religious classes were held chool buildings. In New York, pupils t to near-by churches for instruction. s meant that in the New York system lic facilities and funds were not used the benefit of religious groups.

ix justices concurred in the decision, Justices Black, Frankfurter and Jack- dissenting sharply. Church leaders awaited the ruling with keen interest, e it would affect weekday religious cation involving two million children.

aration of church and state

he Court's decision has an important ing on the theory of separation of rch and state. A new concept was ed by the majority opinion which re- s a definite shift in viewpoint.

he First Amendment had been con- ed up to now as demanding complete ration of church and state. In the mpaign decision, the court said that wall between church and state must cept "high and impregnable."

n the New York decision, the meaning he First Amendment was interpreted pplying only to an "establishment" eligion (preferential treatment of one or more religions) or to interference with the free exercise of religion. In these two areas, separation must be absolute and without exception.

Court opinion comments: "The First Amendment, however, does not say that in any and all respects there shall be a separation of church and state . . . Otherwise the state and religion would be aliens to each other—hostile, suspicious, and even unfriendly . . . Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamations making Thanksgiving a holiday; "so help me God" in our courtroom oaths . . . would be flouting the First Amendment."

As to released time for religious education, the decision said: "We are a religious people whose institutions presuppose a Supreme Being . . . When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions . . . We find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence."

A new chapter was thus written in the official definition of separation of church and state. Recognizing the role of religion in national life, the majority of the court refused to admit that separation means complete neutrality between religion and irreligion. Autonomy, freedom, equal treatment belong to American churches by constitutional right. But the basic attitude of the government toward religion is one of friendliness rather than hostility. —ROBERT E. VAN DEUSEN

THE FORECAST IS FAIR AND WARMER

By EDWIN AND MARJORY BRACHER

The religious atmosphere of the Far West seems rather cold to some but the churches are now developing a progressive missionary spirit

WESTERNERS ARE QUICK to brag about the climate on the Pacific Coast. There is a characteristic religious climate too, but few boast about it.

Some years ago the Seattle Community Chest had difficulty in reaching its campaign goal. Only after considerable worry and a great deal of extra effort was success achieved. Among the leaders gathered to hear the final report was a Lutheran minister who had recently come from a midwest pastorate. He proposed that a prayer of thanksgiving be offered. There was a dead silence—and no prayer. He went away disturbed by the religious atmosphere of the community into which he had moved.

NEWCOMERS TO THE Pacific Northwest are generally enthusiastic about the mild climate they find in western Washington and Oregon. The operator of a trailer parking lot said, "Give me rain every time. Snow has to be shoveled. Rain runs off." But earnest Christians who are seeking more than thrilling sights or week-end camping trips may be discouraged by the cold religious climate they find.

A Lutheran from the eastern half o the country will observe a number of dif ferences in the church life of the Fa West.

—He will sense widespread indifferenc to the church and will learn that religio is not talked about except in churc circles.

—He will miss the large churches.

—He will miss the neat, white countr churches.

—He may be disheartened by the sma number of people in church.

—He will be astonished at the number o strange religious groups.

—He will discover that there are man kinds of Lutherans, and it may be ha to find a Lutheran church in which H feels at home.

—He may hear occasional expressions resentment toward the church "bac east."

—He will find all the denominations had known back home, but will discov that the lines between them are le tightly drawn and that people move fro one to another with greater ease.

—He will learn with surprise that churc members put more money into the offe ing plate on Sunday.

In themselves these differences ma seem small and insignificant, but add together they make an inescapable atmo phere that is often discouraging.

The 1952 convention of the United Lutheran Church in America will be held Oct. 8-15 at Seattle, Washington. This is another in the series of articles by Pastor and Mrs. Bracher describing the host city and Pacific Northwest.

WHERE SPRING MEETS WINTER
Snowcapped Mt. Rainier and daffodils

THE ABSENCE OF CHURCH spires from city's skyline silently testifies to the lack large, cathedral-like churches. Visitors Seattle often point to a concrete struc- ire on the hill above Lake Union and ik, "What's that?" It is the unfinished . Mark's Cathedral of the Episcopal ocese of Olympia.

Planned to rival the great Cathedral f St. John the Divine in New York ity, only the central dome has been uilt, and that is not finished. During ie war it was used to quarter soldiers. large sign on the front lawn offered ie building for sale. The congregation as now regained possession of the build- ig from the mortgage firm and the parish is prospering. This example shows strikingly the difficulty with which large churches are built in the West.

More significant still is that millions of dollars worth of yachts, cabin cruisers and other small boats are moored at the foot of the hill on which the unfinished cathedral stands.

AS ONE DRIVES from Portland to Seattle the only country churches he sees are little unpainted meeting halls. Signs identify them as Kingdom Halls (Jehovah's Witnesses) or Pentecostal Full-Gospel Churches. A navy chaplain whose tour of duty brought him to the Pacific Coast remarked that he missed the large country churches to which he was accustomed in the South. In the rural towns and small cities one finds churches of all denominations, but none is large.

Large advertisements on the church pages of the Saturday papers, the number of radio broadcasts, and the publicity given to cults and sects, gives the impression to a newcomer that these "churches" far outnumber the churches of the historic denominations. An independent Pentecostal preacher in a Seattle theater displays the picture of his visiting evangelist with his "singing saxophone." "Thousands are coming," reads the heading on his advertisement.

One comes to feel that these are the strong religions in the West. Cults have their followings in the eastern cities too, but the strength of the large denominations makes them "fringe" churches.

In the West, smaller sects and strange religions get more attention than their size warrants. This was shown in a recent count of the churches of Forest Grove, Oregon. Ninety per cent of those who attended church on a certain Sunday morning worshiped in the churches of the historic denominations.

On the West Coast a Lutheran cannot live his whole life in the fold of one church tradition, oblivious to all others. The sects clamor for attention. Other denominations are strong and close at hand. Even within the Lutheran church he finds variations in practice.

Most Lutherans, pastors and laymen, have known only one type of church experience before coming west. It is difficult to find church practices precisely the same as those they had known before.

"This must be a different kind of Lutheran church," a visitor wrote on a card to one of our pastors. "You never sing the familiar hymns." His longing for familiar church experience linked him emotionally with the East.

The dependence of mission churches in the West upon the established churches of the East has further strengthened ties of denominational loyalties. The chief source of supply for ministers has been eastern seminaries. Funds for missionary work in the West have come largely from strong eastern congregations. In earlier days, when transcontinental travel was not so easy, a distinctive West Coast church might have developed. Strong ties of loyalty and dependence now prevent such an organization.

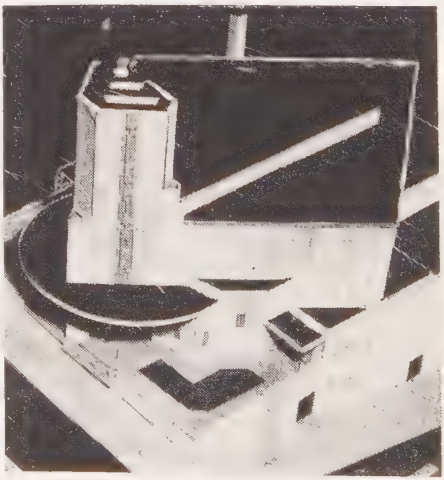
Gradually, as the newcomer adjusts to church life, he may come to feel that the West is "special." He begins to resent the East with its strength and apparent absorption in its own problems. The church in the West is misunderstood and neglected, he feels.

At the same time that denominational loyalty has been built up there has developed in the West a laxity that makes it easy to cross denominational lines. Uprooted members of all denominations find it difficult to locate a church of the same tradition from which they have come. It is an easy step to attend the church in the neighborhood without regard to denomination.

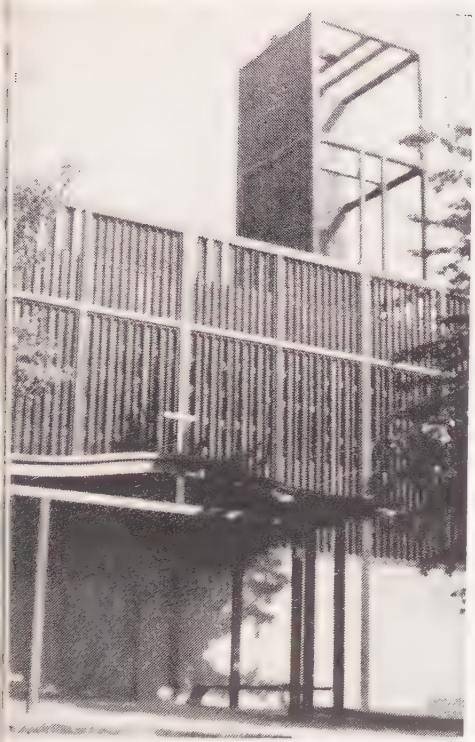
Indicative of this trend is the recent ad appearing on Seattle's church page: "Southern Baptists Come Home." Another evidence of the crossing of denominational lines is the commonly accepted fact that there are many former Lutherans in the large Presbyterian and Episcopal churches of the West.

In such a climate of denominational indifference the Council of Churches has grown strong, often claiming to speak authoritatively for all Protestants. In Oregon and Washington, Lutherans are not officially connected with the councils, although individual pastors and congregations are members. In both of these states Lutheran pastors are working on committees which aim to bring the constitutions of the Councils of Churches into line with Lutheran principles.

In one new community in Central Washington the Council of Churches decreed that there should be only one Protestant church. A strong Lutheran protest



Unusual Baptist Church
Diamond-shaped Building, Tacoma



TYPICAL OF NEW ARCHITECTURE
Central Church (ELC), Portland, Oregon

was made against such regimentation. An Augustana Lutheran deaconess demanded to know "By what law are we deprived of our constitutional right to freedom of worship?" Churches of various denominations are now growing in that city.

The Roman Catholic Church is strong in the Pacific Northwest. Four out of every ten church members are Catholics. A new archdiocese was established last year in Seattle, with a new central Washington diocese, and a new bishop for Alaska.

ANOTHER RELIGIOUS FACTOR in the West is the Mormon Church. When eastern visitors go to Salt Lake City, they are shown the Mormon temple and grounds. Well-trained guides tell the achievements of the Latter Day Saints and may give the impression that they are stronger than they are.

In fact, the Mormon organization is more than a church in the ordinary sense. It is a large business enterprise. It is the integrating element in the social life of its people. In Utah and southern Idaho it is a dominant political influence. In eastern Oregon it has a strong following. With a vigorous missionary program this group is winning converts and building churches throughout the West.

In spite of the less favorable religious climate of the Far West the church shows surprising vitality. People are in the church clearly because they want to be. It is not tradition, nor family custom, nor community pressure that brings them there. The Protestant churches of the West are awake to their missionary opportunity and are actively seeking to win their unchurched neighbors. We can justly take pride in the fact that the Lutheran Church is growing fastest, is starting the most new congregations, and has the biggest building program.

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WHAT YOU CANNOT confide even to your nearest friend you can tell, without any reserve, to God. You know that to him your inmost life is open and that you can seek help from him in troubles which no one else can share with you or understand.

—ERNEST F. SCOTT in *The Lord's Prayer* (Scribners)

God Will Bless the Fields

By HENRY HARDY HEINS

Ancient custom asking God's benediction on seeds and crops will have annual observance in many areas on Rogate Sunday

ON ROGATE SUNDAY, May 18, many rural congregations will have a solemn procession leading from the church to the nearest open field, where the "Order for the Blessing of the Fields" will be read. Pastor, choir and congregation will join in asking that the earth may again bring forth good fruit to benefit mankind.

This year marks the 1500th anniversary of the first observance of the blessing of the fields. While it is difficult to be completely accurate about dates in the early history of the Christian church, various authorities claim that this rural tradition dates back to the year 452.

In that year, after a series of devastating earthquakes, terrible famine and pestilences, a French bishop named Mamertus instituted devout pilgrimages into the countryside, where prayers were offered that God would relieve men from these scourges and restore His blessing to the earth. These processions continued daily for some time.

IN HIS BOOK *The Collect for the Day*, Dr. Paul Z. Strodach states that this ancient beginning led to the custom which is still followed in many places of observing Rogate Sunday and the three following days (between Rogate Sunday and the Festival of the Ascension) as a time when litanies and prayers are offered that the newly planted seed may be blessed with growth and fruition.

Support for this theory is found in the fact that the Roman Catholic church observes May 11 as the day of St. Mamertus. This date comes close to the midpoint of the 35-day range in which Rogate Sunday can fall.

During the Elizabethan period in England, the quaint custom of "perambulation" or "beating the bounds" came into vogue. In this observance the members of the congregation accompanied the clergy at Rogationtide in walking around the whole parish. Izaak Walton, with apparent reference to his local vicar, wrote:

"He would by no means omit the customary time of procession, persuading all, both rich and poor, if they desired the preservation of love, and their parish rights and liberties, to accompany him in his perambulation; and most did so; in which perambulation he would usually express more pleasant discourse than at other times (!), and would then always drop some loving and facetious observations to be remembered against the next year, especially by the boys and young people; still inclining them and all his present parishioners to meekness, and mutual kindnesses, and love; because love thinks no evil, but covers a multitude of infirmities."

This little homily was apparently based on the 112th Psalm, which Queen Elizabeth appointed, along with the 104th, to be recited during the procession. The custom of perambulation was also observed in America in colonial days.

The Rev. Mr. Heins is pastor of Bethany Church, Central Bridge, New York.

PENNSYLVANIA CONGREGATION HAS OUTDOOR SERVICE

Pastor Samuel Kistler asks blessing on fields at Zion Church, Hamburg

WITHIN THE LAST 25 years, American churches have been reviving the ancient tradition of marking seed-time with special outdoor services. The first step in this direction was the inauguration of Rural Life Sunday, first observed in 1929 at the suggestion of the International Association of Agricultural Missions. The Fifth Sunday after Easter (Rogate) was chosen Rural Life Sunday because of its traditional associations. This observance has gained widespread acceptance across the country, particularly (but not exclusively) in the rural areas.

In 1932, three years after its birth, the United Lutheran Church received a memorial from the Virginia Synod, asking that the ULCA officially proclaim the Fifth Sunday after Easter as Rural Life Sunday. The convention referred the matter to the Executive Board for further study. In 1934 at the Savannah convention, the Executive Board, fearing a "divisive spirit" in the church, reported its reluctance to take further action in this matter. The convention, however, was not of the same mind, and proceeded to instruct the Common Service Book Committee to prepare a suitable service for Rural Life Sunday for the use of congregations desiring it.

Meanwhile, in the spring of 1934, Pastor Clarence A. Steigerwalt of St. Paul's Lutheran Church, Schuylkill Haven, Pennsylvania, is credited with holding the first Lutheran service in America, outdoors, for the blessing of the fields. This was at Summer Hill Church, part of the rural parish which he served.

Official sanction, however, was delayed until 1938 when at the Baltimore convention, the Common Service Book Committee presented its new "Order of Service for Rogationtide and Blessing of the Fields (Rural Life Sunday)." This was adopted by the convention. The Order,

which contains suggested forms for both the morning and the afternoon service on Rural Life Sunday, is published in a small four-page folder by the United Lutheran Publication House.

THE IMPETUS of the 1500th anniversary this year will probably persuade more congregations to mark the day in fitting fashion. Even in the city churches people have gardens, for whose fruitfulness God's blessing can very properly be invoked on that Sunday. The Rural Work Committee of the United Lutheran Synod of New York, for example, has provided each pastor with worship materials which can be used in addition to those provided by the service prepared by the Common Service Book Committee.

Journey to Sanoyea

By PAUL C. WHITE

Widow of pilot killed in plane crash near ULC Liberia mission plans memorial in gratitude for aid given by the missionaries

MOST OF US HAVE FORGOTTEN June 27, 1951, and the airplane crash near our Lutheran mission field at Sanoyea, Liberia, Africa. But for Mrs. Frank S. Bowne that day will never be erased from memory. Her husband, Frank Samuel Bowne, was one of the co-pilots on the Pan American plane that veered 40 miles off its course and crashed into a mountainside, taking 40 people to their death.

It was night and the plane was heading for Roberts Field, Liberia. Somehow—no one knows the cause—the plane swerved from its course to crash near our mission station at Sanoyea. The Rev. and Mrs. G. O. Lindemann, Miss K. M. Jensen, R.N., Mrs. E. R. Otto and other workers from the field hacked their way through the jungle growth to the scene of accident. Among the victims was 36-year-old co-pilot Bowne.

THIS TALL YOUNG MAN whose home was in Hendersonville, North Carolina, had graduated from the University of North Carolina just before the World War and had become a captain in the U.S. Air Force. While he was stationed in Georgia he met Betty Townsend of Bainbridge, a secretary in the Air Force. In December 1942 they were married.

In 1946, Frank Bowne joined the American Overseas Air Company which was taken over by Pan American in 1950. On the fateful flight there were five pilots on the plane, two of them old timers who knew the route perfectly. It was Frank Bowne's first flight as a crew member.

Betty was thunderstruck when news came over the radio that the plane had crashed. She listened to the exciting story of the missionary family at Sanoyea fighting their way through the jungle to

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The Rev. Dr. White is secretary of the United Lutheran Synod of New York. Last year on a round-the-world trip he visited all ULCA mission fields.

the side of those who shortly before had been enjoying their trip through Africa.

SHORTLY AFTER THE CRASH, we came to know Mrs. Bowne through mutual friends. Eagerly she came to the Lutheran Church House, New York City, to express gratitude for the services of our missionaries and to ask, "What can we do to show our appreciation?"

In the offices of the Board of Foreign Missions, Dr. Fred Fiedler, Dr. Herman Gilbert and Dr. Luther Gotwald, secretaries of the board, spent the rest of the day with Mrs. Bowne looking at maps, speaking about our mission work and marveling at the courage of the missionary worker in Liberia. Her chief desire was to visit the grave of her husband at our mission station at Sanoyea.

There were many things to consider before she could leave on this trip. Her baby was to be born in January. The mother could not leave until after the baby had come. On Jan. 13, 1952, seven months after his father had been killed, a little boy arrived, to be named after his father, Frank Samuel Bowne.

IN MARCH Betty Townsend Bowne finally boarded a Pan American airplane heading for Liberia, to visit our various stations. She spoke about visiting with Dr. and Mrs. L. W. Slifer in Monrovia, with Pastor and Mrs. Louis Bowers at Totota, with Pastor Lindemann and the other missionaries at Sanoyea, and she even hopes to get back to visit Pastor and Mrs. Currens and all of the others at Zorzor. Mrs. Bowne asked me "Will the missionaries help me see the place where my husband died and also to come to know the country?"

Without hesitation, I said, "You will find them a friendly, happy group of people who will do everything possible to make your stay comfortable and happy."

She had previously been in touch with our representatives in Liberia. She told me about hearing that there was need for library books in our various schools, so she called for help from her friends. Already 500 pounds of books for children, young people and adults have been sent out. The Agnes Russell Center at Teachers College, Columbia University, has been especially helpful. Various types of school books, nursery materials, geographies, books of history and the like are finding their way into the hands of our missionary children in Liberia. In the new development at Levittown, Long Island, where almost overnight houses by the thousands have sprung up, the Women's Club has made this library project their project.

I asked "Why do you feel the urge to go to Africa?"

SHE GAVE SEVERAL REASONS. The first, of course, was to stand by the side of the grave of the husband she loved so dearly. The second was to discover what might be needed at the Lutheran Mission in Sanoyea so a living memorial might be established. She was not thinking of tombstones or memorial plaques but of something for the mission like a new church building, or a hospital wing, or a school. Relatives and friends of all those who were killed will be invited to join in establishing this living memorial.

Forty crash victims all lay sleeping in a little cemetery at Sanoyea. Betty Townsend Bowne is going to see to it that even though they are dead, they shall live on in the hearts of the people in Liberia.

THE WINDOW PREACHED A SERMON

By ETHEL THIEL RUGH

Lighted Ascension scene at a Pennsylvania church impressed the community and led a young man to find help through prayer

"WHEN DID YOU FOLKS put that window in your church?" asked the local photographer when he brought the confirmation pictures to the parsonage late the night before Easter.

For a moment I was puzzled. We had renovated, redecorated, rewired the whole church and installed new fixtures, including flood lights on the windows, but nothing new in stained glass had been added.

"Do you mean the large Ascension window?" I parried, beginning to understand.

When he nodded, I continued, "That was put in when the church was built, 40 years ago."

"Really? Well, I was born and brought up in Charleroi, but tonight is the first time I ever saw that window. I've been standing across the street fully five minutes, just looking at it. I never saw anything so beautiful; if it were possible I'd take a color photo."

Then I explained that the flood lights were recent additions.

THAT WAS THE FIRST instance telling us the reaction of our community to our "silent advertising." Many other com-

Mrs. Meade A. Rugh is the wife of the pastor of Christ Church, Charleroi, Pennsylvania.

ments followed. Neighbors across the street told us it was like a continuous sermon; people coming and going into the public library on the opposite corner pause a few minutes to gaze at the figure of the Christ above the upturned faces of his disciples. A leading citizen stopped my husband on the street one day and suggested that the community should help pay our light bill, as a gesture of appreciation for the beauty displayed. (No one has passed the hat.)

Our faithful janitor, a devout Roman Catholic, goes to the balcony each morning and says his prayers before this window. One day he brought a friend who works with stained glass, to see the object of his affection. When the two men stood before the large gothic-shaped window (20 by approximately 17 feet), with the sunlight turning the yellows to gold and the deep red and blue of robes into jewels of ruby and turquoise, the glass worker took one look and murmured reverently, "My God, my God!"

After closer examination he added "That window could not be replaced for a million dollars. It is hand-cut, imported Belgian glass."

His estimate may be very true, in fact it is possible that a duplication could not be had at any price.

Recently we received a postcard from a member of one of the other churches in town, asking the pastor to thank the congregation for sharing the beauty of that window.

THE MOST HELPFUL opportunity to minister directly to a troubled soul through the instrumentality of the window came last summer when a young man knocked at the door one evening. My husband answered the call and was immediately impressed by an expression in the stranger's eyes. He asked if the pastor of the church lived here. When told he was speaking to the pastor, he asked for a little time to talk. The two sat down on the porch swing and the young man began his story. His wife was in the hospital in a neighboring town, having given birth to their fourth child. She was seriously ill. At that point my husband concluded that this was an appeal for money, but he was wonderfully surprised.

The stranger continued, haltingly at first. "I have just come from the hospital, and am on my way up the hill to my parents' home where the children and I are staying now. I am so depressed I just don't know what to do. As I came to the corner here, the light from the church window caught my eye and I stopped to look. And the longer I looked, the more —well, the more I wished the pastor of the church might pray for us, for me."

My husband quietly assured him that he would be very glad to do so and they bowed their heads while they took the whole matter to the Throne of Grace, confident that He who suffered for us all, still sympathizes with each troubled soul.

WHEN THE PRAYER was ended, the young man thanked the pastor with a tone of relief in his voice. "I feel better already," he smiled.

The next day a call was made at the hospital. The young mother, much improved, greeted the pastor warmly.

There was a time when some of our members would have criticized the extra expenditure for electric current, for our finances are never much beyond the line of necessity. But the appreciation of those who look at the Ascension window night after night has been so sincere that we all feel the cost of lighting is not to be compared with the opportunity for calling attention to the Risen and Ascended Savior.

FIVE MAKE A FAMILY

GIFTS AND STUFF

DAN ISN'T USUALLY so late coming home from Vespers. My eyes were heavy and I was tempted to go up to bed without waiting for our evening chat. Then I decided to wait a little longer. Much as I dote on our children, there's something about talking things over on a grown-up level with Dan that—well, it finishes off the day like dessert to a meal.

Nice thoughts to be thinking on Mother's Day! That I'm glad when the youngsters are safely in bed and I can talk alone with their father! Maybe I'd feel differently about them if I had Dan with me all day and the children just for a few hours at night. Sometimes Susie's chatter, hour after hour, gets on my nerves.

BUT SHE WAS CERTAINLY sweet when I tucked her in tonight. With her tiny arms around my neck, she whispered, "It was a lovely Mother's Day, wasn't it? My presents I gave you were very pretty."

"They were beautiful, darling."

"Which did you like best? The hanky I fixed like a flower with Karen or the real flower in the vase from Sunday school?"

"Truly, I don't know. They were both sweet. And I loved them both because they came from you."

"She likes anything." Karen's voice from the hall startled me. I had thought she was still brushing her teeth by the egg-timer, as the school nurse advised. "You should see the junk I used to bring her. And she always thought it was wonderful."

"I don't bring her junk!" Susie sat straight up in bed, aquiver with indignation. "I don't!"

"Of course, you don't," I agreed.

"I do," observed Pete, climbing into his bed.

"Oh, is that so? Then don't come asking for some of that nice powder you gave me. You just find something else to make you feel smooth and smell good after your bath!"

"No, the powder wasn't junk but that picture I made you in school sure was!"

"Silly boy," I laughed. "It's a very artistic picture of silver rain and in that bright red frame it's just what I need to brighten up our bedroom."

"So you think it looks like silver rain? I guess it does then, 'cause that's what the teacher thought."

"After I made it I didn't know what it was so I asked the teacher. I didn't know WHAT all that grey stuff was!"

PERHAPS IT SERVED me right for bragging but I felt rather deflated. I'd told several of my friends about the picture. In fact, I'd hinted to Eloise that Pete might, just might, have possibilities of an artistic sort and there are so many fields to which that may lead—advertising, architecture, some branches of science, magazine illustrating.—And here his "creation" was only meaningless strokes to him!

I refused to give up that easily. "Look at it again in the morning," I suggested. "See if it doesn't look like rain to you and then try to remember how it felt to make the picture."

He yawned widely. When I bent above him, he hugged me tight. "Some mothers don't like junk," he confided. "One boy wouldn't take his present home, 'cause he said his mother would just say, 'Get that stuff out of here. I won't have the house cluttered up with everything you bring home.'—I think that hurt Miss Fleming's feelings. She looked sad."

"Maybe that mother'll be glad to get things when her child is as old as I am and can make things like the ceramic earrings we made our mothers!" Karen exclaimed.

BY THE TIME I finally wound up these last-minute confidences it was almost time for Dan to be returning from church. The Sunday paper was spread all over the living-room. Apparently each separate member of the family had dropped each separate piece right in the separate spot where he happened to be at the moment he finished reading. I've talked and talked but I might just as well save my breath.

After I'd made some sort of sense out of the stray news sheets, the davenport looked inviting. By careful tuning I managed to get a radio station which carried neither a murder story nor a begging evangelist. Stretched out with the whole paper to myself and soft music in my ears I murmured, "This is the life!"

However the paper didn't hold my attention. My mind kept drifting back to the day's happenings. In a way it's a relief to have the day arrive, and stop pretending that I don't know the air about me is bristling with secrets.

There had been all the soft scurrying on the stairs at dawn and the heap of presents and home-made cards at my place at the breakfast table. For a minute my heart swelled so with love and happiness I thought I was going to make a fool of myself and weep. That would have fixed things prettily!

THE PAPER DROPPED to the floor beside me as I lay there counting my blessings. This is the way God meant Christian families to be—happy and confident of the love which surrounds them. I thought back to the first Christian home in Nazareth and wished I could be more like the mother of Jesus, pondering things in my heart instead of saying just what I think as fast as it comes into my head.

Dan let himself in the back door.

"Couldn't you find anywhere else to go?" I called.

"Let myself be roped into taking some flowers around after the service. With all the extras for Mother's Day there were more than the altar committee could manage. And you can't exactly shove the bouquet in people's faces and run."

"Want something to eat? Sandwich?"

"Sounds good."

As we rummaged in the refrigerator, I could tell there was something besides food on his mind. "Look," he said, suddenly, "tell me the truth. Do you feel bad because I didn't get you a great big important gift the way some of the fellows did? I heard some of them talking before church and I wondered whether I'm just dense?"

"A present? Don't be silly. Presents are nice but with the family treasury as flat as ours, it would have to be mighty practical to keep me from begrudging the cash."

"I thought that's how you felt but I got a little worried. Seems as though we're out of step with a lot of folks." He smiled his special, just-between-us smile.

"When you make a million dollars, I'll expect a present every time you come home! Don't think I'll let you off this easy always!"

Twentieth-Century Good Samaritan

We know that sacrifice for others is essential in the Christian way of life, but how far are we expected to carry that under present circumstances?

OUR LESSON TODAY is one of the easiest for the non-Christian to understand. I repeat, for him to *understand*. It is not nearly so easy for either a Christian or a non-Christian to carry out.

There are a number of teachings of the Bible which are very difficult for the non-Christian to understand. For instance, it is quite beyond his comprehension why the Christians should put so much emphasis on little things that to him seem insignificant. The Bible talks as if it is just as bad to gossip about a person as it is to commit murder, or as if dirty stories come in the same class with adultery. It is rather difficult for the non-Christian to understand that God is concerned about the inner core of the person. He wants the whole of us, not just the top layer.

But the Christian idea of sharing with those in need is something the non-Christian can put his finger on. Perhaps that is why it is so easy to interpret this particular part of the Christian faith as being the whole of it. Actually, of course, this Christian way of life is taught in the New Testament as an expression of an inner attitude, a total commitment to the way of love.

THIS IDEA OF SHARING with those who have little isn't new with Jesus. Other religions had taught it. And in Jesus' own time, the idea had been advanced by John the Baptist in his intense, uncouth but terribly effective preaching.

John's approach wasn't precisely a Dale Carnegie type. First he called his listeners the equivalent of snakes-in-the-grass. Then he attacked them on that possession of which they were the most proud: their spiritual heritage. They were God's chosen race, direct descendants of Abraham himself. Then John compares them to trees that aren't any good, and already the ax is lying there.

Those of John's listeners who had sufficient grace and humility to see the truth of his condemnation would be ready to do anything he would suggest to save themselves. Considering John's own Jewish background and that of his listeners, it would be reasonable to expect some expensive blood-sacrifice or perhaps some very elaborate purification ritual; or conceivably a long period of repentance in the grim sackcloth and ashes.

Then John says simply: "The man who has two shirts must share with the man who has none, and the man who has food must do the same" (*Goodspeed tr.*).

LUKE DOESN'T SAY anything about its having been a letdown. Possibly his listeners knew, deep within themselves, that that was exactly what they lacked—a willingness to share what they had.

It seems that the Christians in Macedonia really got the spirit of the thing. Paul says in his letter to the Christians at Corinth of the Macedonian churches: "Somehow, in most difficult circumstances, their joy and the fact of being down to their last penny themselves, pro-

He said therefore to the multitudes that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come?" LUKE 3:7. *Read also verses 8-11.*

Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half-dead." LUKE 10:30. *Read also verses 31-37.*

We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, for in a severe test of affliction their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means, as I can testify—and beyond their means—of their own free will, begging us earnestly for the favor of taking part in the relief of the saints—and this, not as we expected, but first they gave themselves to the Lord and to us, by the will of God. Accordingly we have urged Titus that as he had already made a beginning, we should also complete among you this gracious work. 2 CORINTHIANS 8:1-6.

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duced a magnificent concern for other people" (*Phillips translation*). It wasn't a matter of sharing out of their abundance, but out of their very poverty! Paul attributes it to the "grace of God."

When Jesus told the story of the kindly traveler from the disreputable part of the country, Samaria, he was extending the "love your neighbor" command in a somewhat different direction than John had. John's sermon had concerned itself with the practical implications of loving our neighbor. And of course Jesus' story contained much of that, too. It meant not harming, but rather helping. It meant not just when it is convenient, but when it might be most inconvenient, and even costly; not only when we are responsible for the bad situation, but even when we are not. But basically, Jesus' story was in answer to the question: "How far do we have to carry this business of loving our neighbor?"

AND JESUS SAID, "The whole way. Even to people who have wronged us." That was the reason he chose a Samaritan as the hero of the story. The Samaritans didn't amount to much in the Jewish social scale. They were belittled, made fun of, and generally treated like something not quite deserving of respect. If their situation was parallel to people of our own times, it might mean they didn't always get a fair deal at the courts. It might mean they couldn't hold certain offices. It might mean they received lower wages for the work they did. At any rate, it wouldn't be difficult to understand that a Samaritan should think to himself: "That's tough that the robbers got you; but you're nothing to me; and if I were in that place, you would probably shove me out of the road and go on."

It is hardly necessary to mention what the "Good Samaritan" actually did—you have heard the story since you were three. Nor is it necessary to point out the moral. Sometimes when Jesus taught, the point seemed obscure, as if not all of us have "ears that could hear." But not this time. He says: "Go thou and do likewise."

But what about today? Is the care of one man for another, as it is told in the story, enough? Or does our highly complex world call for expressing our love for our neighbor through other channels besides the strictly personal ones? Or doesn't "neighbor" any longer mean everyone in need? Does the Bible have anything to say about groups and communities and states and nations "loving" one another? Or isn't the Bible concerned about group-action?

Personal Problem Clinic

Remarriage of divorcee

QUESTION: There is a girl, a relative of mine, who was brought up a strict Catholic. She had a big wedding in her church, with all the trimmings. But after a few years the marriage broke up. This was really inevitable, for the boy was of a useless type. The result was divorce. This, of course, was in violation of the rules of the Catholic church.

A little while later this girl met another boy, and had another church wedding—in one of our Lutheran churches.

I think this sort of thing should be given some kind of study, and be stopped in our churches. There ought to be a ban on such ceremonies.

REPLY: At the 1930 convention of the United Lutheran Church a statement on marriage and divorce was adopted. It states that a pastor "should feel constrained to refuse to perform any marriage which, so far as he has had the opportunity of discovering after earnest endeavor to ascertain the facts, is not in accordance with the divine requirements." It affirms that "the marriage bond is effectually dissolved by the sins of adultery and malicious desertion, and that, when a divorce has been legally granted for either of these causes, the innocent party is free to marry again."

It recommends to constituent synods that "they insist that their pastors abide by the rule that only the innocent party to a divorce which has been granted on Scriptural grounds can be remarried under the auspices of the Lutheran church during the lifetime of the other party, and then not until the expiration of a year after the divorce shall have been granted."

The same action urges pastors "to instruct their people . . . in the meaning and responsibilities of marriage; to seek to maintain among them a Christian conscience on divorce; to be ready . . . to bring the gospel of reconciliation to bear upon those who may be in serious danger of estrangement; and in general, to minister through Word and Sacrament to that growth in grace which is the only effectual safeguard against the moral laxity of the times."

But this issue is much more than a responsibility of pastors. It is also a responsibility of people to inform themselves (and to teach their children and young people) on the Christian view of marriage and divorce. This is not so difficult to do, for there is an abundance of reliable literature, in short or longer form, which they can use. Then they will have to compound a Christian conscience and sound information in all romantic matters, especially in decisions which may lead to marriage. If Christian people will be realistic and reasonably critical toward such situations they will usually be able to avoid the tragedies involved in divorce.

Careless husband

QUESTION: Is there any cure for the habits of a husband who throws his clothing around on chairs, bed, dresser, and even the floor, and rarely picks anything up?

REPLY: A certain wife brought about a change by matching her husband's behavior—scattering her apparel around in a similar fashion. This recipe carries no written guarantee, but it may work with some brands of husband.

A better procedure is this: 1) Do no nagging—no one is likely to be persuaded by such an appeal. Talk little about the problem, and never in an annoying tone. 2) Don't expect overnight results. Accept the problem as a longer-term one. 3) Do little kindnesses for him whenever occasion affords. Then create a pleasant quiet situation when you are together, and open the conversation pleasantly and mildly.

Don't labor the point. Switch to another topic lest the discussion drag out.

—EARL S. RUDISILL

Faith Healing Up to Date

Psychology, Religion and Healing. E. Lewis D. Weatherhead. Abingdon-Cokesbury. 544 pp. $5.

Have you ever let yourself be confronted by Jesus' command "Heal the sick"? Perhaps you have felt that this is being done through the science of medicine and that there is no further challenge in the Lord's words. Today we are aware of the relationship of the mind and soul to physical disease and sickness. New avenues of ministry have opened to us. Must we not consider anew the meaning of Jesus' words "Heal the sick"?

Dr. Weatherhead, one of England's greatest pioneers in the field of pastoral psychology, minister of City Temple, London, and author of 20 books, has rendered a valuable service in his most recent book by presenting a survey of the non-physical methods of healing, with an examination of the principles underlying them.

From the practices of primitive man to the modern methods of psychiatry, we are given an opportunity of understanding man's attempts to heal through mind and spirit. There are over 500 subjects listed in the index. Listing a few will show the wide range covered: Under H, for example—"Habit tracks, Hallucination, Hate, Headache, Healers (Christian Science), Healing in early church, Healing mediums (Psychic spiritualist phenomena), Healing missions, Health, Hedonism, Hellenistic philosophy, Herbes, Hetero-suggestion, Holiness, Hormic psychology, Horoscopes, Hypnosis, Hysteria.

There is a study of Christ's healing miracles and of the miracles in the early church. There are studies of modern methods of healing through religion within the church and apart from the church. There are presentations of the earlier methods of healing through psychology and modern methods suggested by Freud, Adler, Jung, etc.

Dr. Weatherhead shows the inter-dependence of psychological and religious methods and the experiments being conducted through the co-operation of pastors and physicians and psychotherapists.

It is inevitable that in such a book many statements appear which would not be acceptable to our theological position, but the book is truly worth reading and one that deserves very serious thought and consideration for the conclusions it presents.

Lancaster, Pa. ERNEST J. HOH

Faith Is a Home Remedy

Faith Must Be Lived. Prescriptions in Christian Psychology. By Harry Milton Taylor. Harper's. 188 pages. $2.50.

This book is a welcome addition to the many attempts to give psychology a Christian meaning and to increase employ psychology to give Christianity more practical helpfulness.

As a teacher, pastor-counselor the author shares what he has found profitable in the Christian faith toward fuller living. He directs his advice about some of "the practices of religion" to people where they live. "If we have realized our purpose, this book is a spiritual medicine chest of Christian home remedies. What has been written needs to be made over into self-help psychotherapy by the reader."

In 20 brief chapters Dr. Taylor gives practical helps under such headings as: Where We Live, Nervous Upset, Tension, Worry, Guilt, Fear, Pain, Depression, Moods, Vitality, Confidence, Loving God, Maturity, Prayer, Success, Life Transcendent, We Need God, God Is Able, God Needs Us, and God's Love.

The style is personal and informal. The author is down-to-earth in his language and illustrations, yet never afraid of religious terminology, of Scripture quotations, and examples and of the abiding truths of the Christian faith.

Although realizing that this volume is not intended to be an exhaustive theological study, the reader will have reservations re-

garding some of the author's statements on "grace," "love of God," "perfection," "worthiness." The lack of any reference to the Christian's spirit of gratitude as a dynamic for Christian living is regrettable.

We commend this book to both pastors and laymen. It will be a positive and practical stimulus and help to more completely living our Christian faith and enjoying the abundant life which Christ came to make possible. PAUL J. RENZ

Hammond, Ind.

Recovery of Faith

Some Others and Myself. By Ruth Suckow. Rinehart. 281 pages. $3.

To anyone who wishes to go back to his home town, this book is recommended. The old, familiar acquaintances are all there within its pages—Mrs. Judge Merritt—Auntie Bissel—Uncle Ernie—Ollie Vogel. Of course, the names and the circumstances of their lives are somewhat changed. But the small-town characters all of us knew are portrayed by the careful and clean-cut strokes of the author in the seven stories and the memoir which make up this collection.

Even minor characters, such as Queen Victoria Allerdyce, "the old coot with the flute," and Chad Brown, the Socialist handy man, are drawn with clearness, simplicity, and understanding. Not only does the author reveal her awareness of the emotions and experiences of human beings, but throughout the book one feels her responsiveness to the natural beauty of her native Midwest.

It is the concluding memoir, however, which makes the book unique. This is actually the story of the author's own religious experience and her growth into spiritual maturity. Here we become acquainted with a sensitive, imaginative child of the parsonage, who, in dreaming up a Mrs. Devil, suffered the disgrace of being sent home by one of her father's parishioners. Miss Suckow proceeds to trace through the years her course of rebellion against "organized religion," only to find in the end her need of Christian fellowship through the church. In this year of emphasis on the "Bible in Daily Living," the part which the reading of the Bible played in her spiritual awakening is especially significant. While one may not agree with all of her philosophy, everyone will admire the sincerity and candor with which she unveils her inner life.

Sioux City, Iowa CARROLL SCHELL VOSS

Mary's Story

A Certain Woman—The Story of Mary Magdalene. By Victor MacClure. Pellegrini and Cudahy. 313 pages. $3.

The author follows the tradition which identifies Mary of Magdala with the repentant woman who anointed the feet of Jesus, and also Mary of Bethany. The result is a biblical novel of power and beauty. The characters have a contemporaneous quality because basic human nature is portrayed.

The Mary we encounter here is a person of culture and acumen. Rebelling against the legalism of her environment she broke convention to the extent of following the primrose path. She makes a sort of civil recovery on the strength of her wits. Her real turning back to high-principled honor comes from her catching the import of the words of Jesus, not from any sentimental infatuation. It is a turning not in weakness but in strength. She can still castigate the hypocrisies of the legalists and scourge the conscience of a self-righteous Simon, even while outwitting him in his better than average business ability. Hers is a strong but humbled personality.

It is through the mind of such a Mary that we are given a picture of Jesus as the true Messiah, not a fanciful Messiah, and in large proportions. Keener of insight than even the disciples it is this Mary who is able to discern the future correctly enough to "anoint him for his burial."

There is romance in the story, as one would expect. The romance breaks apart on the rocks of racialism. It thus heightens the interest but enters and leaves without doing violence to the biblical picture of Mary. With all its intensity the story is kept in balance. A. L. ANGERSBACH

Eureka, Kan.

Missouri River Flood Fails to Halt Kansas Convention

by T. BENTON PEERY

Vote on renewal of merger discussions with Midwest and Nebraska synods was 25 to 14. Synod receives two new congregations

"BIG MUDDY"—the Missouri River—reached its crest along the Kansas border in the disastrous April flood as Kansas Synod Lutherans assembled in Trinity Church, Kansas City, Kansas, for their annual convention. One delegate, Pastor L. C. Weitzenkamp, was unable to attend the convention, April 22-24. He was busy at home where flood waters were six feet deep in his church at Langdon, Missouri.

Feature action of the convention was adoption of a proposal to study merger with the Midwest and Nebraska synods. Each of the three synods has agreed to act on this proposal.

After study and discussion, delegates by a vote of 25 to 14, adopted the resolution "that the Synod of Kansas and Adjacent States looks with favor in principle upon a merger with the Midwest and the Nebraska Synod." Due to geographical position and unique spirit, Kansans felt they have something to lose in the merger. The majority vote came through the convention that the merger is for the greater good of the kingdom.

TWO NEW CONGREGATIONS were received into the synod. Kent Memorial, Sunrise Beach, Missouri—the Rev. Clarence J. Hansen pastor—had been organized in 1951. The congregation dedicated its new building April 27, with Dr. R. H. Gerberding as

CAME TO KANSAS

Drs. William Zimmerman, R. H. Gerberding, Wynne C. Boliek, E. B. Keisler

speaker. Reformation Church, Wichita, Kansas—the Rev. Richard O. Scherch pastor—also received at this convention, had been organized early in 1952. This congregation plans to purchase a property in the near future. The synodical committee on home missions has established a new mission each year for the last five years. Population figures show Kansas to be among the fastest-growing sections of the nation.

Plans are being made for organizing another mission in the Kansas City area soon.

Dr. R. H. Gerberding, executive secretary of the ULC Board of American Missions, was the headline speaker of the convention, addressing the annual banquet of the synod and synodical Women's Missionary Society. His theme was "The Bible in Daily Living," saying—"We believe the Bible because Christ is in it. Some believe in Christ because the Bible says so. For us Christ is the heart of the Bible."

Dr. Wynne C. Boliek, representing the United Lutheran Church, addressed the convention for two half-hour periods. His enthusiasm, genial humor, and deep concern for all the kingdom work, made a fine impression on his hearers.

The new office of vice president was created, to assist the president in his duties. Pastor Richard Albert of Lawrence, Kansas, was elected. The president is Pastor Ernest F. Tonsing. Pastor W. W. Alexander was elected secretary, C. M. Stark treasurer. For the first time a ministerium has been created, consisting of all the ordained members of the synod. A revision of the synodical constitution established the new procedure.

Benevolence budget per member for 1953 was set at $11, the same as in 1952. The division of funds shows $3.10 per capita of this amount goes to Midland College and Central Seminary.

Miss Lilith Schwab of St. Joseph, Missouri, missionary of the Kansas Synod and WMS, addressed the convention, reporting on her work. She has served in India 31 years.

A memorial service was held for two deceased pastors, Dr. E. E. Stauffer, Wichita, and Dr. Charles F. Wiest, Hays. Both served the Kansas Synod with distinction for many years.

The record of the synod in 1952 in apportioned benevolence was eighth among ULCA synods. The gain in increase in distribution of The Lutheran is third largest in the ULCA.

DELEGATES TO ULCA CONVENTION

Clergymen: E. F. Tonsing, R. C. Albert, W. W. Alexander, Olney Eaton.

Laymen: Paul C. Buskirk, S. Dee Shepherd, Robert L. Tonsing, Harry Zimmerman.

Nebraskans Will Study Merger with Kansas, Midwest

By PAUL WIEGMAN

Synod approves resuming talks on merger plan. Compromise on lodge question is offered. Wants Revised Standard Version in Service Book

Without a dissenting vote the Nebraska Synod as its convention in Auburn April 21-23 agreed to reopen merger discussions with the Kansas and Midwest synods of the United Lutheran Church in America. "I hope and pray you will have as easy going as we had," Synod President Theodore Schuldt told Dr. Lorin Wolff, president of the Midwest Synod, who arrived as a visitor at the Nebraska meeting just after the vote had been taken.

Compromise solution of the problem of lodge membership of pastors is proposed in the merger plan. Midwest Synod pastors are prohibited by their synod constitution from lodge membership. A Midwest majority was unwilling to waive this point when merger discussions were underway in 1950.

MISSIONARIES COMMISSIONED

Pastor and Mrs. Dennis Koch were consecrated for service in Japan

Nebraskans approved renewal of merger lks with the understanding that the con- tution of a merged synod would contain is statement: "The synod shall have the ght to advise and admonish concerning as- ciations and affiliations of its ministers ith non-ecclesiastical and other organiza- ons whose principles or practices appear to inconsistent with full loyalty to the hristian Church."

It was also agreed that, in case a merged nod comes into existence, it will take ac- on at its first convention on this statement: The synod advises all its pastors to avoid embership in fraternal organizations be- use such membership offends the con- iences of many Christians."

Willingness to enter merger discussions as expressed by the Kansas Synod at its eeting April 22-24. The convention of the idwest Synod begins May 12. This synod is congregations from northwest Texas to outh Dakota (10 in Kansas, 57 in Ne- aska). Merger of the three synods would volve 175 congregations with 75,000 mem- rs.

"THIS WORLD IS STILL in the making. God working out his plans while men are shak- ing in their shoes," Dr. Walter H. Traub, Omaha, told the synod convention at the annual banquet.

Dr. Traub spent last summer in Europe ministering to men in military service upon invitation of the U.S. Air Force. He traveled in the Near East also. "The Arab world is the hottest and most dangerous spot on earth," he said. "With 2,400 people to the square mile the poverty is indescribable and unbelievable.

"We talk about our missions. We talk about our being safe. We have another thought coming. The Pacific and the Atlantic oceans have sprung a leak.

"There are two hopeful signs," said Dr. Traub, "the love of work and the religious attitude. Germany is making a startling comeback. The Germans are doing productive work. Their religious attitude is hopeful . . . The best answer we have to communism is western Germany."

A NEW CONGREGATION, St. Matthew's in Omaha, was received into the synod. This is the second congregation in two successive years. St. Matthew's has been developed from a mission Sunday school founded by Kountze Memorial Church. The

property was turned over to synod last year without cost.

Synod officers elected are: Secretary, Dr. A. W. Young, Lincoln; statistical secretary, the Rev. M. B. Simon, Broadwater; treasurer, Mr. F. E. Wood, Fremont.

Dr. H. G. Wellensieck, director of the synod's committee on the Christian Higher Education Year appeal, said, "Receipts today, not counting special gifts, approximate $93,000, or $1,000 beyond our quota."

The president commended the Rev. Robert E. Gaston, director of the synod's LWA appeal, for his work. "Although we did not reach our LWA quota last year," he said, "the largest amount ever contributed in a single year to LWA was recorded—92 per cent."

CENTRAL SEMINARY at Fremont reported a student body of 37—largest in history—an indebtedness on its new building is nearly $75,000, and the addition of a librarian—the Rev. Albert Shandrick—to the seminary staff. Needs of the seminary are remodeling of the former main building to provide additional dormitory space, apartments for married students, additional clerical and custodial help.

The synod ordained five men: Norman Suhr, Fremont; Wilbur Voker, Auburn; Paul Janson, Oberlin, Pa.; Robert L. Lesher of Lincoln (third generation in the Lesher family to enter the ministry in the Nebraska Synod). Dennis K. Koch, Nebraska City, was also commissioned by the Board of Foreign Missions to go to Japan in the mission work of the church. Ordination sermon was preached by the Rev. J. E. Messer of Falls City.

Dr. Otto K. Jensen of Indianapolis, a member of the United Lutheran Church executive board, spoke for the ULCA. He outlined the extensive program of the church through the work of its boards and agencies. Dr. Jensen said, "An election to an executive board is not merely an honor, it is work!"

The synod went on record favoring the use of the Revised Standard Version of the Bible for the lessons in the new common Lutheran service book. It enlarged its executive committee by adding the presidents of the conferences and one layman from each conference. It increased its support to Central Seminary from 40 cents (totaling $5,269 in 1951) to 75 cents per communing member. It allocated $10,000 for home missions in the 1953 budget, continued a $35,000 synodical apportionment for Midland College in 1953.

DELEGATES TO ULCA CONVENTION

Clergymen: T. J. C. Schuldt, H. J. Goede, G. Krebs, H. Clark, A. W. Young, A. H. Pinkall.

Laymen: R. Ramig, C. Olson, H. Bunge, M. Christensen, P. Palmquist, H. A. Zethren.

Missions for Negroes Are Planned in North Carolina

By DAVID F. COOPER

Unanimous vote endorses plan for first ULC enterprise among Negroes in the South. Dr. F. L. Conrad re-elected synod president

BEGINNING HOME MISSION WORK among Negroes of the South was proposed to the North Carolina Synod at its convention in Hickory, April 22-24. Every vote was in favor of the plan when the time came for a decision.

It is a pioneer effort of a United Lutheran synod in southern United States. The decision to seek to organize congregations for Negroes was considered by delegates to be the most exciting and significant subject on the three-day program of the convention.

The question came to the attention of the synod through the report of the Home Mis-

RE-ELECTED

Pres. F. C. Conrad begins second term

ron Committee and its secretary, Mr. H. E. enhour, who recommended the action and aid, "It is the prime responsibility of the outhern synods to take the lead in this ork that has been sadly neglected for more an a century . . . Early steps should be aken to organize regular mission congrega- ons among the Negroes of our state and to evelop them in a normal way . . . There is o legitimate reason for further delay."

Debate on the recommendation was char- cterized throughout by wholehearted en- orsement, the only dissension being in re- ard to the exact wording of the action.

Mrs. Albert Keiser, the only woman dele- ate of the convention to speak on the floor, aid very strongly, "It's the only Christian nswer!"

Past programs of a similar nature con- ucted by the synod were reviewed by the resident emeritus, Dr. J. L. Morgan. Such ork, he reported, was active in the synod rom 1860 to 1889, but had ceased when embers of Negro congregations were re- ased to a separate synodical organization. he Rev. E. E. Krebs of the National Lu- eran Council spoke to the convention in onnection with the report.

DR. F. L. CONRAD, synod president, was re-elected for a five-year term by a large majority on the first ballot by the 340 clerical and lay delegates. Dr. Conrad keynoted the convention by declaring in a sermon on "World Upsetters" that "it's time the church stop slumbering in complacency and turn the world upside down with the power of God. There are some 50 million Protestants in America too tongue-tied, it would seem, to even disturb the opponents of Christianity. It's time to have the mind of Jesus represented by somebody in America. We've had enough of ruling by military minds. We must be bold enough to preach the gospel with its power and peace and price."

Under the necessity of electing 26 delegates to the 1952 ULCA convention, tellers committees moved in and out of the convention almost constantly. Final report on the elections revealed that Mrs. E. R. Lineberger, of Lumberton, president of the synodical Women's Missionary Society, had become the first woman delegate so far elected to represent the synod at such a convention.

New congregations received officially into the synod stretched almost the length of North Carolina. The three mission churches accepted are the Church of the Atonement at North Wilkesboro, Church of the Good Shepherd, Brevard, and Kure Memorial Church, Kure Beach.

Seven North Carolina men were approved for ordination, and one student from South Carolina, John D. Lindler, was recognized for transfer to North Carolina Synod following ordination in his home synod.

The seven men to be ordained are: Keith J. Beam, called to Friedens Church, Gibsonville; Oscar K. Knight, Daniel's Church, Lincolnton; Walter G. Marz, St. Mark's, Charlotte (assistant pastor); George G. Robertson, Christ Church, East Spencer; Guion T. Weddington, called by Foreign Missions Board of ULCA for work in India; and Raymond M. Bost (to be transferred to South Carolina for Spartanburg parish).

STATISTICIAN, Dr. B. E. Petrea, reported for the synod a net gain of 1,224 baptized

members during the past year, and a net gain of 709 confirmed members. Total confirmed membership is now 42,094. Although only 724 members were added to the communing roll during the year, he stated, the increase during the past decade has been 7,001. Total expenditures per capita for all expenditures during the year came to $86.70.

The synod operated on total receipts of $628,781 during the year, Treasurer Charles S. Heilig reported, with $154,246 of that amount going to the ULCA.

A welcome interlude in the busy sessions—both to the president of synod and the delegates—was the presentation to President Conrad by Treasurer Heilig of a check for $1,000 as part of a fund gathered from the congregations of synod, making it possible for him to attend the Lutheran World Federation assembly at Hannover, Germany.

Dr. Dwight N. Putman, representing the United Lutheran Church, and president of the Central Pennsylvania Synod, reviewed the work of the church and said that "the Lutheran Church has just begun . . . the battle will not be won on the battlefields of the world but through the greater witness of all our people."

DELEGATES TO ULCA CONVENTION

Clergymen: F. L. Conrad, V. R. Cromer, G. F. Schott, Jr., David F. Cooper, W. B. Freed, A. K. Hewitt, B. S. Brown, Q. O. Lyerly, H. A. McCullough, Jr., B. E. Petrea, M. L. Stirewalt, Sr., C. V. Deal, Paul E. Moose, A. H. Keck, Jr.

Laymen: Charles S. Heilig, Ray A. Cline, Luther G. Boliek, R. Brown McAllister, H. E. Isenhour, Everette J. Sox, D. Miles Aderholdt, Mrs. E. R. Lineberger, Sr., Fred R. Smyre, C. L. Whisnant, H. R. Greenholt, H. F. Krauss, Glenn R. Frye, Glenn Ketner.

OVERSEAS

BRAZIL: Sao Paulo. April 6.—Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, came to Sao Paulo last week. He travels in South America for the first time to establish contact with the South American member churches of the World Council.

In Brazil his first stop was in Porto Alegre, from where he went to the big Lutheran center in Southern Brazil: Sao Leopoldo. There, unfortunately, he arrived just after President Herman Dohms, leader of the Brazilian Lutherans, had fallen seriously ill. Dr. Visser 't Hooft spoke in Sao Paulo one evening in the Central Methodist Church and one evening in the Igreja Evangelica Lutherana. "All people on earth," so he told his audience, "who believe in Jesus Christ, by that very fact alone have much in common, in contrast to all other people. The World Council of Churches wishes to bring all believers in Christ to a better mutual understanding and higher esteem of one another, not only at the top level but also among the simple members of the various congregations."

From Sao Paulo, Dr. Visser 't Hooft made a short visit to Campinas and the Presbyterian Seminary there. The greater part of Presbyterian congregations and synods in Brazil, of which there exists quite a number, are not in the World Council. They follow the leadership of the Dr. Carl McIntire group of U.S. fundamentalists. From South America, Dr. Visser 't Hooft intends to go to South Africa to visit member churches of the World Council there.

—RUDOLF PREISS

ARGENTINA: Buenos Aires. April 16.—Dr. W. A. Visser 't Hooft spent a week at the Evangelical Faculty of Theology where he delivered the Carnahan lectures. His theme was: "The Renewal of the Church." The lectures were attended by the students, who come from various Spanish-speaking countries in South America, by the professors, and by pastors from Argentina and Uruguay. The professors of the faculty include men from Italy, Germany, Spain, and the United States.

MEMBERS of the Dorcas class of Salem Church, Fremont, Nebraska, are shown making a set of paraments under supervision of Sister Alma Fogelstrom, of Immanuel Institute, Omaha. Left to right: Mrs. E. B. Keisler, Mrs. F. C. Schuldt, Mrs. Arthur Rogers, Sister Alma, and Mrs. Thomas D. Kinde. The women drive to Omaha to do the work, often once each week

NEBRASKA:

Catechumens, Caught Snowballing Young Miss, Offer "Good" (?) Excuse!

Pastor H. C. Cordts of Wilber has 12 catechumens (all boys). One Saturday recently he came from his home to enter the church for the class period and saw the boys snowballing a girl.

"Here, here, what are you doing?" he asked, as he strode in among the boys.

"It's all right," one of the boys spoke up. "She's an unbeliever!"

LENTEN SELF-DENIAL offerings fell short by $100 in meeting two quotas Trinity Church, Stamford, were aiming at: LWA and the Lutheran Student Foundation.

NEBRASKA SYNOD Youth Camp will be held Aug. 17-22 at Camp Sheldon, Columbus.

In addition to the splendid work on behalf of the flood victims by the Red Cross and the Salvation Army, considerable praise is due the many church people who helped during the recent emergency.

Throughout the Missouri River Valley, churches were thrown open to serve as public kitchens, hospital wards and in some cases, sleeping quarters during the height of the flood. Many a churchwoman spent just as long hours behind a stove cooking meals for the homeless as did her husband, wearily carrying water soaked sandbags up the sides of emergency levees.

PAUL WIEGMAN

Cedar Chest, Floor Lamp, Crib Mattress
Giving Our Mystery, Secret Contest
KEPNER & ROMICH
139 HIGH ST.

Pottstown Mercu

24 Hours Are Hardly Enough for a Pottstown Minister

Gloom Rises In Truce Talks

Observance Spotty On Washington's Day

REV. BROWN'S SCHEDULE KEEPS HIM MOVING

Pastor Finds His Day Crowd Tending Needs of Congregat

MANAGING EDITOR Shandy Hill, of the Pottstown (Pa.) "Mercury" knows a good feature story when he sees it. That's why Staff Writer Fred Shelby's story on the busy life of ULCA Pastor Edgar S. Brown, Jr., of Grace Church, got front-page attention, complete with six-column pictures. "A look yesterday," wrote Feature Writer Shelby, "at the daily schedule of a typical Pottstown pastor demolished the pleasant illusion (most prevalent among Christmas-and-Easter churchgoers) that a minister has a one-day-a-week job." His story proved his point to "Mercury" readers

TEXAS:

DeFreese Resigns Houston Pastorate; Seminarian Accepts San Antonio Call

The Rev. Louis H. de Freese resigned as pastor of Redeemer Church, Houston, effective May 1, to accept a call to Oklahoma City, Okla. He has served as pastor of the rapidly growing congregation in Houston for 11 years.

Central Seminarian Myron Blackman, a member of First United Church, Dallas, and scheduled for ordination at synod meeting, has accepted a call to Faith Church, San Antonio.

GRACE CHURCH, Houston, celebrated its 30th anniversary recently.

ST. MARK'S, Corpus Christi, entertained the 23rd Annual Brotherhood Convention of the Texas Synod under the theme, "We've a Mission!" The Rev. Royal E. Lesher of Waco spoke on "Men with a Mission." He declared that Texas is one of the greatest mission fields of the U.S.

ST. MARK'S, Cuero, received 21 children by confirmation and baptism on Palm Sunday. Pastor J. F. Vorkoper of St. Andrew's, Weesatche, conducted the service in the absence of Pastor Hahn.

MANY WERE turned away at Trinity Church, Victoria, on Easter in spite of extra services. Seventeen were confirmed, and a

ge class of adults was received during nt-Easter. Trinity aims to reach a goal of 0,000 for her building fund in 1952; about 0,000 is now at hand.

SISTER BERNICE PANTEL will become par- deaconess of Grace Church, Houston, s September.

REMODELING is the order of the day in riss Alp-Black Jack Parish, Philadelphia urch is reconstructing the tower and mak- other improvements. Trinity Church modeled, landscaped and beautified its operty.

THE PAEGLIS family of DPs arrived in istin recently to be welcomed by the Lu- er League (sponsors) and the congrega- n. An apartment had been rented and rnished by the members of First English urch. Members are nearing the $60,000 ark in cash and pledges for their new rish Hall which they hope to construct is summer. JAMES F. VORKOPER

NVITING other ULCA laymen to join the Lu- eran Laymen's Movement for Stewardship is ebraska's Governor Val Peterson, shown sign- g one of 168 letters recently mailed to poten- al LLMers in the Cornhusker state. With the overnor is Harry Bunge, Auburn, Nebr., lay- an, who with Layman William Horst, of Grand sland, recently enlisted 16 new LLM members

LONG-SUFFERING

story of the week

PASTOR George Schuette was anxious that members of his Batesville (Ind.) parish see "45 Tioga Street" as soon after its release as possible. He ordered the film from his synodical office for a showing at his Cross Roads Church on Monday evening, for a second showing Tuesday night at Smyrna.

When the film had not arrived by Monday night, the pastor phoned Indianapolis to find out what had happened, was promised that the film would arrive by bus one-half hour before the scheduled showing Tuesday night.

Tuesday night arrived, but no film. The congregation was asked to come back Friday. Everyone good-naturedly complied.

Wednesday morning, another phone call to Indianapolis. A taxi had failed to arrive at the bus station the day before . . . sorry, another film would be sent posthaste.

Pastor Schuette had hardly put the phone back on its cradle before the post office called . . . a religious film had just arrived by truck from Indianapolis. A second roll of film arrived by late afternoon . . . Pastor Schuette had two for Wednesday night.

Thursday morning, he sent one of the films on to the next scheduled showing, kept the other one for the Friday night "delayed" show at Smyrna.

JUST BEFORE the service Friday, the pastor checked the film to see that it was ready for showing. Yes, the "leader" was clearly marked "45 Tioga Street—start."

At the proper time in the program, he flipped the projector switch. On the screen flashed a wrestling match featuring "The Great Togo!" Quickly, the pastor shut the power off, took the film to the parsonage as a disgusted congregation went home. Later it was discovered the film had been "prepared for the American Legion in Hollywood."

"Some day we'll show '45 Tioga Street,'" muses the pastor. "Don't ask me when, though!" —DICK SUTCLIFFE

PRESIDENT Clarence Stoughton (right) lays cornerstone for new Hamma all-purpose building, Leamer Hall, as Hamma Dean E. E. Flack and Architect Ralph Harmon look on

WESTERN CANADA:

Saskatoon Seminary Sets Record With Six Graduates End of Month

Saskatoon Seminary is graduating the largest class in its history the end of this month: one United Lutheran, two Augustana and three ALC students. Before graduation the seminary chorus, under the direction of Prof. Otto Olson, will give a number of sacred concerts: at Camrose, Edmonton, Calgary, Lethbridge and Regina. The chorus of 24 voices has performed before audiences in Saskatoon and has been heard over the CBC trans-Canada network. Object of the tour is to bring the seminary closer to the hearts of the people and seek to influence men to study for the ministry.

The Seminary Board is presenting its plans for face-lifting and extension at Saskatoon to the provincial conferences, since there is no synodical convention this year. Already the auditorium has been converted into a library and what was once library has become a chapel. Next on the program is a new administration unit.

A pioneer farmer and ardent churchman, Gottlieb Wedman, died in Edmonton, Alta., April 24, at the age of 81 years. As a young man he took up a homestead in the Leduc area in 1892. "God has blessed me so that I could provide for a large family and always enjoy the blessings of a home. I have always wanted to do something for the men and women who have no home."

With these words he had given synod $7,000 for the building of a Lutheran Home for the Aged. A few days before his death he had attended a meeting of the Lutheran Home Society to see how things were proceeding with the ingathering of more funds. Again he encouraged the members to move forward. "I have a home and the days are at hand for me to go home. Others need the home and the care it will provide."

LUTHERAN WORLD ACTION conferences were scheduled for Calgary, Edmonton, Saskatoon, Regina and Winnipeg May 9-14. Pastor Rollin Shaffer, LWA secretary for promotion, was to be the speaker. Most congregations used Lent for ingathering of LWA funds.

THERE ARE OTHER great needs, especially in Edmonton, where the churches of every denomination are finding it difficult to provide facilities for worship and instruction of the children in new areas. The United Church of Canada has initiated a campaign among its older established churches to raise $150,000 over a period of three years to aid new congregations.

To provide services for new immigrants churches are ministering in a half dozen languages besides English: German, Dutch, Danish, Estonian, Latvian, Ukrainian. The Pentecostal Assembly has organized all-German and all-Ukrainian congregations. The Baptists have introduced German services in a number of their churches. Faith Church has inaugurated a German service

sides its English work to serve an increas-
number of newcomers.

PASTOR E. KUBLIK of Patience, Alberta,
s accepted a call to St. John's Church,
taskiwin. The congregation will build
ultra-modern parsonage this summer . . .
STOR ARTHUR MILLER of Lipton, Sask.,
s accepted the call of the Vibank-Kronau-
vin Parish.

E. G. GOOS

e Rev. Joseph W. Inslee, until rcently pastor
St. Mark's Church, Wilmington, Del., began
s new duties this month with the Parish and
urch School Board as associate secretary in
arge of camps and summer schools. A native
oloradan, he was graduated from University
California (major in architecture), and Phila-
lphia Seminary. Ordained in 1940, he served
pastor at North Wales, Pa., and Wilmington
fore accepting his most recent call. He has
ne extensive writing for ULCA stewardship,
rish and Church School Board and will serve
PCSB's representative on the ULCA's Con-
lting Committee on Church Architecture

CAMPUS

LENOIR RHYNE College Singers visited six Lutheran churches in eastern Carolina late in April to conclude the annual a cappella choir spring concert tour. The 58-voice group sang in Thomasville, Greensboro, Sanford, Rocky Mount, Wilmington and Fayetteville.

SUSQUEHANNA University, at the request of Central Penna Synod, has prepared 50,000 copies of a two-color brochure "Susquehanna University and CHEY," pointing up as emphasis "so far . . . well done!"

WITTENBERG College will be the locale for the Lutheran Youth Conference to be held June 13-15. The sessions are expected to attract Lutheran young people from six states. Each of the 489 congregations in the five ULC synods in Wittenberg's supporting territory have been invited to send two delegates to the conference, co-sponsored by the synods and the college.

ROANOKE College will open its Roanoke area "long-range" drive for a million dollars on May 2. Half of the amount is slated for collection in 1952. Income from the million will probably be divided equally between endowment and improvements.

MIDLAND College's executive committee of the board of trustees has approved a $400,584 budget for the academic year 1952-53, subject to board approval next month. A $25 increase in tuition (new total: $150 per term) was approved.

NEWBERRY College's board of trustees voted recently to continue intercollegiate athletics after the Synod of South Carolina had referred the matter to the board with power to act.

HARTWICK College President Henry Arnold recently announced that ground for the new women's dorm (see "The Lutheran," April 23) will be broken at commencement exercises. Participants will include ULCA Brotherhood President Ralph Wohlsen, chairman of Hartwick's Building and Campus Committee.

FORTY children were baptized by Pastor Glen Balsley at St. Paul's Church, Vallejo, Calif., on Palm Sunday. The service was the climax of a six-week evangelism drive led by a lay committee headed by Layman Robert Bjostad. One hundred new members have been received since the first of the year; the congregation requires two services Sundays, since the structure only holds 184

PENNSYLVANIA:

Three Pastors Observe Anniversaries; WMS and LL Groups Hold Conventions

ALLENTOWN—Three pastors of conference are observing their 50th ordination anniversary this spring: the Rev. Jonathan Klick, for 32 years pastor of the Hecktown-Farmersville parish, now pastor of the Cetronia-Salisbury parish; the Rev. D. C. Kaufman, for the last 45 years pastor of the Zionsville parish; and Dr. J. O. Henry, former superintendent at Topton Home.

CONFERENCE LUTHER LEAGUE and Women's Missionary Society both held annual conventions in St. John's Church, Nazareth, the first week of May, the women meeting May 1, the young people May 3.

MISS KATHERINE FRICKERT was installed April 27 as the new parish worker at St. Stephen's Church, Allentown. The Rev. Francis Shearer, Board of Social Missions, ULCA, preached the installation sermon.

TRINITY CHURCH, Bangor, will receive $6,000 from the estate of the late Robert H. Steinmetz.

THE HOWERTOWN-KREIDERSVILLE parish burned the parsonage mortgage April 27, wiping out a debt of seven years.

LEHIGH COUNTY COURT has granted an amendment to the charter of St. Peter's Church, Rittersville, permitting the church to change its name to *St. Peter's Evangelical Lutheran Church, Hanover Ave., Allentown.* Allentown has two St. Peter's churches, the other is on Ridge Avenue.

An interesting feature of the Lenten and Easter observance at Grace Church, Macungie, was an outdoor billboard on the church lawn, with a painting of Christ's crucifixion and resurrection. In Allentown, St. Michael's Church gave an impressive Lenten drama Tuesday and Wednesday evening of Holy Week, and the "Sunday Call" gave a full-page spread on Easter Sunday to pictures of the pastor and councilmen of St. Michael's re-enacting the Last Supper.

ZION CHURCH, Northampton, recently observed the 110th anniversary of its Sunday school.

ST. JOHN'S CHURCH, Fullerton, gathered more than 100 of its former confirmands from classes dating back to 1907, for a class reunion April 2.

MISS LAUREL HURLEY, New York concert soprano, was guest soloist at the fourth annual Music Festival sponsored by conference Brotherhood in St. John's Church, Allentown, May 6. The concert featured three choirs of St. John's Church under the direction of Maestro Giuseppe Moschetti.

HENRY W. SNYDER, JR.

ORTH DAKOTA:

May 18 Date of Cornerstone Laying cheduled by N.D. Welfare Society

FARGO—Reaching a milestone in the eld of Christian Social Service, the Lutheran Welfare Society of North Dakota as scheduled May 18 for the observance f 15 years of service and dedication of he new administration building. The ervice will be held in First Church, argo, at 3 P.M.

Principal speaker will be the Rev. Raymond M. Olson, of Minneapolis, at present Director of Stewardship for the Evangelical Lutheran Church. The Concordia College Concert Choir will sing.

Following the service, the administration building and the Svee Memorial Children's Home will be open to the public to give them opportunity to view facilities available to the Lutheran Welfare staff in North Dakota.

Governor Norman C. Brunsdale will address the anniversary dinner at Frederick Martin Hotel, Moorhead, at 7 P.M. (The Governor has in the past been a member of the Board of Trustees, was instrumental in planning the expansion program which made possible the new building and its fine facilities.)

NORMAN TOLO

IOWA

Iowa City, First
George T. L. Jacobsen

Missouri Valley, St. Paul
Erwin G. Vosseler

Postville, St. Paul
Frederick R. Ludwig

KANSAS

Kansas City, Mo., Children's Memorial
Calvin J. Naugle

Wilson, Excelsior

KENTUCKY

Erlanger, Faith
W. Douglas Larson

MARYLAND

Baltimore (Brooklyn), St. John
I. Wilson Kepner

Oakland, St. Mark
Luther L. Hare

Silver Spring, St. Luke
Robert E. Lee

MICHIGAN

Detroit, Resurrection
J. Howard Laughner

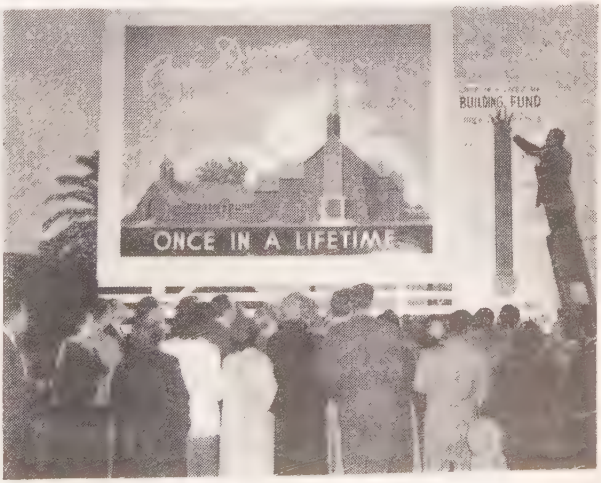
Hillsdale, Trinity
Edward L. Gard

Pontiac, Ascension
George L. Garver

MINNESOTA

Lakeville, St. John
Trevor J. Sandness

Minneapolis, Atonement
John Schultz



WARM HEARTS, warm day and "warm thermometer" were the order of the day recently for members of Grace Church, Culver City, Calif., when Layman E. L. Petersen, general chairman of the congregation's "Once in a Lifetime" building fund campaign indicates with a paint brush that the $52,000 goal has been overpledged

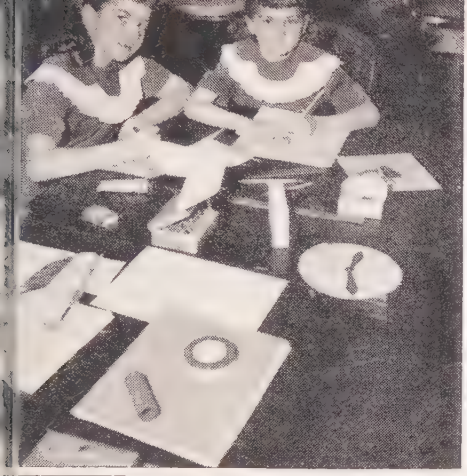
WHEN staff secretaries of the Parish and Church School Board started preparation for the 1952 vacation church school workshops, they decided it would be well to have some of the "projects" suggested in the DVBS matrials on hand for display and, if possible, to observe young people in the act of constructing the projects. As a result, children of several of the secretaries were enlisted for the job of pasting, cutting, crayoning, and painting. Here they stop long enough for "The Lutheran" photographer to record their work. Left to right, 12-year-old Marguerite Horn, Elizabeth Krail (12), Suzanne Reese (8), Marion Horn (10), Freda and Carole Ammon (opposite page). Ruth Middleswarth, Virginia Ammon were absent when the picture was taken

WISCONSIN:

Menomonee Falls' Holy Cross Church Becomes Shelhart's Sixteenth Mission

Another church was born Palm Sunday in the Northwest Synod and the veteran doorbell-ringing missionary, Dwight H. Shelhart, was the pastor who delivered it. Named "Holy Cross Lutheran Church," the new mission was formally organized in Menomonee Falls, Palm Sunday, where it will serve the community about six miles west and north of Milwaukee's ever-expanding city limits. Close to 200 persons were present at the service held in the American Legion Hall, where Synod President Paul E. Bishop preached. At the Fellowship dinner, Dr. Paul H. Roth, president emeritus of Northwestern Seminary, spoke.

The National Lutheran Council's division of American Missions had made this field available to the ULC in 1949. During July 1951, Missionary Shelhart began his doorstep ministry, where he contacted 1,300 homes in the interest of the proposed mission. In September, the mission secured the American Legion Hall as a



place for services. A month later, 57 interested persons gathered and crystallized their belief that this area should have a permanent church. The first worship service had 98 in attendance, and the first Sunday school session 24.

When the congregation was officially organized there were 50 men and 59 women who became charter members. Of this 109 nucleus, 50 were received by letter of transfer, 30 by renewal of confession, 22 by confirmation and seven by adult baptism. The child membership is 70.

The Organization Day offering, earmarked for the Lot and Building Fund, totaled $1,855. Plans are now being effected for the first

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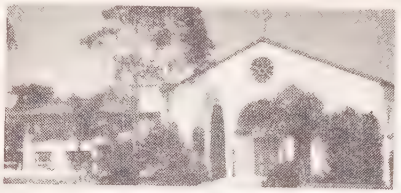

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J. George Dorn, D.D., Pastor

NEWS IN THE CHURCHES

SINCE this December groundbreaking, members of Zion English Church, Horicon, Wis., and Pastor Paul A. Feustel have been watching the new church being constructed. Completion is expected by summer. (Photo by JoAnn Zubke)

Every Member Visitation, and then the congregation will be ready to call its first full-time pastor.

HOLY CROSS CHURCH, Menomonee Falls, is Missionary Shelhart's 16th mission.

CHARLES A. PULS

MINNESOTA:

Student Foundation Buys Property On 18th Avenue for $17,000

MINNEAPOLIS—The Twin City Lutheran Student Foundation has purchased the Bly property at 308 Eighteenth Ave., S.E., for $17,000. This student rooming house will be maintained as such until

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NEWS IN THE CHURCHES

razed for expansion of the present Student House.

FAITH CHURCH, St. Paul, broke ground for its new parish house April 27.

ST. MARK'S, North St. Paul, broke ground April 8 for a new $112,000 church. In 10 years membership increased from 475 to 817; the total annual income from $4,250 to $23,646!

ON MAY 6 a Vacation Church Bible School Workshop was held at Mt. Carmel Church, Minneapolis.

WESTERN AND Central Conference pastors attended Bible Teaching Conferences set up by the synodical Parish Education Committee. Cities visited by Parish School Board leaders were Butte and Billings, Montana; Glenburn, North Dakota; Minneapolis, St. Paul, and Red Wing, Minnesota.

PASTORS throughout synod reporting additions of audio-visual equipment: John Dehaan reports weekly use of a new 16 mm. sound projector; Archie N. Campbell (St. John's, Fargo) tells of a gift of a 16 mm. projector.

INSTALLATIONS: May 4, the Rev. John Simonds as pastor of Holy Trinity, Superior, Wis. . . . April 20, the Rev. Webster Clement at Faith, Winona, and the Rev. Trevor Sandness, Epiphany, Minneapolis.

IN THIS Silver Anniversary Year at St. John's, Mound, Minn., the congregation sends its first son, Maynard Kragthorpe, into the ministry. He graduated from Northwestern Seminary May 8.

MINNESOTA State Brotherhood held its annual spring banquet-meeting at St. John's, Mound, on May 5.

TEN THOUSAND DOLLARS are being spent on improvements at the Central Conference Lake Camp site at Green Lake. Grounds will be improved, screen porches added to the Lodge, another boys' cabin built, 800 feet of beach cleared and beach accommodations added. The Women's Retreat is scheduled June 25-27; the men's, June 27-29. These retreats mark the opening of a series of camps for Juniors, Intermediates and Seniors. PAUL LUTHER WETZLER

MICHIGAN:

Synod Votes on Full-time Presidency; Election Could Take Place in '52

DETROIT—One of the most important decisions to be made by synod at its 32nd annual convention this week (May 12-14) at Resurrection Church, Detroit, will be the vote on a full-time president. Constitutional amendments are pending which, if approved at the convention, will set in motion the necessary administrative procedures to elect a full-time president this year.

Speakers at the spring WMS conference at Redeemer Church, Lansing, were the Rev. and Mrs. W. E. Wicklund, missionaries on furlough from India.

SYNODICAL Luther Leaguers conducted their first workshop for local presidents March 1 at Hope Church, Detroit. Aim was to help local leagues in solving program and attendance problems. The workshop was attended by 38 youth leaders from 13 congregations.

WESTERN DSTIRICT Luther Leagues, including Battle Creek, Kalamazoo, Three Rivers, Constantine, South Haven and Grand Rapids, are completing plans for a retreat May 24-25 at synod's Gun Lake Camp.

ST. PAUL'S CHURCH, Detroit, reports chancel rearrangements and redecoration of the interior.

Members of Alpha Tau Epsilon fraternity of General Motors Institute, Flint (across the street from Holy Trinity Church), observed "Help Week" recently by giving 135 man-hours to the project of redecorating the church parlors.

AT ASCENSION, Pontiac, "new pews are on order." The congregation is happy over the prospect of soon worshiping in a completely furnished sanctuary. A leaflet, "On Shopping Around for a Church," prepared by Pastor George Garver, will be included in the basket of the Welcome Wagon Program for newcomers to Pontiac.

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NEWS IN THE CHURCHES

HOPE CHURCH, Detroit, Frank P. Madsen, pastor, recently recognized the 25th anniversary of its organist, Mrs. Edith Schram, presented her with an orchid and a silver wrist watch.

MESSIAH CHURCH'S (Detroit) Henry W. Becker, treasurer for the past 12 years, and member of the church council and head usher for nearly a quarter century, died recently. He had served as delegate to synod for many years.

TRINITY CHURCH, Battle Creek, has called Hamma senior Donald W. Stoughton. Mr. Stoughton has accepted the call, has applied for ordination at synod's convention.

VACATION CHURCH SCHOOL workshops were scheduled throughout synod May 3-9.

A PRE-THEOLOGICAL dinner meeting for prospective ministerial candidates was held April 30 at the Michigan Union, Ann Arbor, under the auspices of synod's executive committee. Some 25 high school seniors, juniors, and college men and their pastors came to hear the Rev. Carveth Mitchell, pastor of First Church, Mansfield, Ohio.

WALTER M. BRANDT

DECEASED

Dr. Hiram F. J. Seneker

Dr. Hiram F. J. Seneker, retired pastor of Transfiguration Church, Pottstown, Pa., died April 24 in West Reading, Pa. He was eighty-nine.

He was educated at Keystone State Normal, Muhlenberg College and Philadelphia Seminary, graduating from the latter in 1894. Following ordination he served pastorates at Christ Church, Wilkes-Barre, and St. Luke's, Easton, before a 27-year pastorate in Transfiguration. He retired in 1939.

Surviving are his wife, Mrs. Sarah Seneker; a daughter, Mrs. Leonora Stewart, Atlantic City, N. J.; and a brother, Frank Seneker, of Florence, Calif.

The funeral service was conducted April 28 in Transfiguration Church, Pottstown, followed by interment in Hope Cemetery, Kutztown, Pa.

LC CALENDAR

AY

-18. Women's Missionary Society Convention, Ministerium of Pennsylvania. Trinity Church, Pottsville

-18. Luther League Convention. Canada Synod. Hanover, Ontario

17. New York Synod Brotherhood. Trinity Church, New Haven, Conn.

18. Michigan Synod Brotherhood. Trinity Church, Battle Creek

-21. West Virginia Synod. Jackson's Mill

-21. WMS Convention. West Virginia Synod. Jackson's Mill

-21. New Jersey Synod. St. Mark's Church, Elizabeth

-22. Central Pennsylvania Synod. First Church, Carlisle

-22. Ministerium of Pennsylvania. Buck Hill Falls

-22. Ohio Synod. Zion Church, Wooster

-22. Iowa Synod. St. John's Church, Council Bluffs

-22. WMS Convention, Iowa Synod. St. John's Church, Council Bluffs

-22. Northwest Synod. St. James' Church, Marinette

24. Maryland Synod Brotherhood. Gettysburg Seminary, Gettysburg, Pa.

-29. Pittsburgh Synod. Luther Memorial Church, Erie, Pa.

-29. Maryland Synod. Gettysburg Seminary, Gettysburg, Pa.

-31. Organization Convention, Caribbean Synod. St. Paul's Church, San Juan, Puerto Rico

JNE

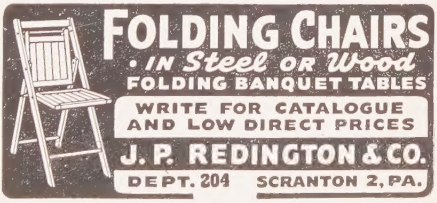
3- 5. Wartburg Synod. Emmanuel Church, Racine, Wis.

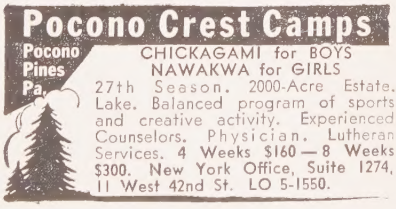
3- 6. Canada Synod. St. Andrew's Church, Toronto

9-12. New York Synod. Concordia Church, Rochester

0-12. Slovak-Zion Synod. Holy Trinity (Slovak) Church, New York City

25. WMS Convention, Nova Scotia Synod. St. Peter's Church, Chester

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in conclusion . . . . . .

THE NEWS WE REPORT in this paper isn't sensational. I can't imagine a subscriber pacing up and down the front porch waiting for the mailman to bring THE LUTHERAN. You may want to know, for instance, who is elected president of the Iowa Synod, but whether you get this information today or a week later won't make much difference.

Dr. Fry will never seize the Gettysburg Seminary and order its professors to modify their teaching about Gregory of Nazianzus. If he did, the Commission of Adjudication would be called into emergency session to decide whether it's constitutional. That would be a story, but The Gettysburg *Times* would have it the next afternoon. It would be old when our paper came out at the end of the week.

We take modest satisfaction, though, in the fact that a competent critic recently decided that THE LUTHERAN has the best news report published in a Protestant paper in America. There were 35 or 40 in the contest, including most of the major denominational publications.

Although we can't compete with your daily paper in providing sensational news, we bring you each week a brief review of some of the most important things happening in the churches of the world. Few newspapers even try to do that.

ALSO WE PRESENT background information along with the news, to help you make your own estimate of the importance of the facts. In our limited space we can't print enough this week, for example, to give a complete picture of the situation now existing as a result of the U.S. Supreme Court decision in the released-time case. But beginning next week we shall publish the full text of the court's majority opinion and the dissent entered by three justices.

We shall give information about how our churches can use the opportunity for weekday religious education, now that the court has upheld released time. For the past several years we have published a long series of items about the steadily developing situation of the church versus the schools. This development may have a great effect on the history of our country. You ought to know all about it.

THE POINT IS 1) we want to convince you that you are getting a bargain in subscribing for this little magazine, and 2) we want to encourage you to read this paper carefully and regularly so you will be a well-informed church member. It's fully as important to be intelligent members of the church as to be good citizens of the state.

We can exert our influence if we are informed. For example, I have no doubt that the Supreme Court decision in the released-time case was influenced by the fact that there has been persistent, strong, and intelligent criticism of the Champaign case decision. That was suggested by Justice Hugo Black in his dissent.

"I am aware," he said, "that our McCollum decision on separation of church and state has been subjected to a most searching examination throughout the country. Probably few opinions from this Court in recent years have attracted more attention or stirred wider debate." I believe the thorough airing of the subject throughout the nation helped the court to think its way to its decision in this recent case.

If we are to defend and support and advance the work of the church, we must know something. So, read your church paper carefully. —ELSON RUFF

"Is anyone around here doing any planning for me?"

Yes there is. Two people particularly have your long-range future foremost in all their plans, hopes and desires. One thing they are doing is making their savings work for them and for you by investing in a Lutheran Mutual Life Insurance program, that will provide for your education and for the financial security so essential to your future success in life.

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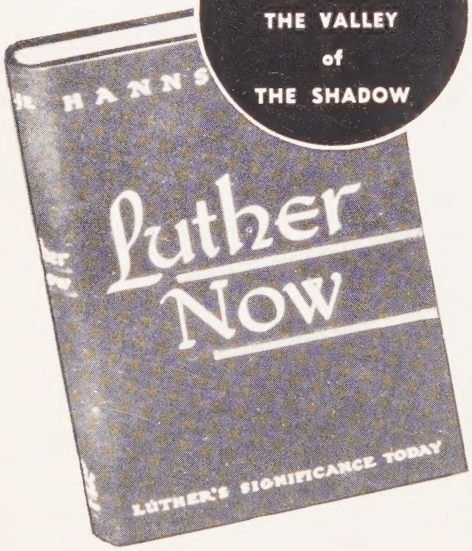

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